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Through Tragedy to Triumph

The World Church In The World Crisis

By BASIL MATHEWS, Reviewed by MRS. E. D. McKUNE, Nampa, Idaho

THIS Textbook was written by Basil Mathews from his experiences as a delegate to the International Missionary Council held in Madras, India, December 12-30, 1938. In eight vivid chapters he presents: a survey of the critical days through which the church is passing in many lands; the place that the Church has had, and is having today, through its age-old mission as Teacher, Healer, and Evangelizer; the zeal of the younger churches; then closes with the optimistic note that the Gospel of Christ is indeed the Triumph Song of the Ages.

Or, more briefly stated, he gives us an interpretation of the world mission of Christianity in the light of the findings of the Madras meeting.

A World-Wide View

(CHAPTERS I, II, III)

The Christmas season, a year ago, was a time of mountain-top experience for the 464 men and women delegates from 69 different nations and areas, privileged to attend the International Missionary Council. Spiritually, they viewed together the vast panorama of world conditions. "They were there after years of preparation and as the representatives of many millions to try to discover what guidance can be received from the God of history for the tragic life of today. . . . It was not easy to see the light through these impending clouds."

Many of the delegates had come from tragic situations in their own lands. Brilliant leaders of the Chinese delegation came even from the heart of fighting areas. Perhaps an even more poignant distress lay in the hearts of Japanese delegates —caught in a tragic war dilemma. From Britain, Europe and the

Americas were delegates, thoughtful of the enemies of liberty and Christian fellowship, as they sensed threats to values that make life worth living. All felt that they faced an "inescapable dilemma"—the tragedy being that often choices had to be made, not between something absolutely right and something absolutely wrong, but between two evils, with waste and torment issuing from whichever c h o i c e might be made.

In Nationalistic warring countries the choice appears to be "between resistance, resulting in persecution that might achieve annihilation of the Christian community in that land, as it has repeatedly done in history, or acquiesence with a view to remaining alive. Yet again this acquiescence s e e m s bound to result in spiritual death."

The Paths of Choice in today's dilemma would seem to be fourfold:

1. *Defiant Resistance.* A choice which appeals to the heroic in man, but is pagan.

2. *Path of Escape.* Hinduism and Buddhism follow this path. Feeling that defiant resistance issues only in suffering and frustration, they try to avoid tragic issues. Types of other-worldly Christianity, looking solely for salvation beyond this life, have sometimes degenerated into a doctrine of escape. But eventually the path of escape leads to the necessity of making a choice.

3. *Path of Resignation.* The religion of Islam (meaning "submission") is typical. Followers fatalistically bow to tragedies they consider the will of Allah. Also, millions today in totalitarian states—Nazi, Fascist, and Communist — have no choice but obedience to the absolute authority of the state.

4. *The Christian Path.* The distinctive way of facing tragedy by voluntary acceptance of sacrifice, that God may bring good out of evil. Christ did not defy, evade, nor submit to the tragic elements. He faced them in loving free obedience to the will of the Father.

A world-wide view revealed forces

CHAPEL BOYS' INDUSTRIAL HOME—GUJRANWALA, EGYPT
Mr. F. A. Whitfield and Mr. C. C. Millson train boys for industrial life. The chapel is the center for worship, where boys are led into the spiritual life.

of violence, fear, hate and wars. "In the world ye shall have tribulation." (John 16:33)

The delegates at Madras approached the total situation of their many lands in a realistic way. They sought to see the world in true perspective. For two or three years previous to this Council meeting the delegates had been studying special questions and materials, hence their discussions were not "out of the abyss of ignorance." Discussion groups of about fifty members each presented the results of their study to the entire body to be accepted as Findings.

Delegates from countries at war with one another mingled in friendly discussion. One-half the delegates were nationals from the non-white peoples of the world, thus for the first time in the history of world conferences, the Asiatics, Africans and island peoples took a central place in directing the work of the fellowship. Submerged millions were represented by such men as Kagawa of Japan and Bishop Azariah of India.

This world-wide view revealed nationalistic systems based on race (in Germany); class (in Russia); empire (in Italy); destiny (in Japan) —in conflict with the divine law of love.

Three spheres in which the church must use thought and decision were noted:

1. *The relationship of church to state.* Doors of tolerance are being closed in many lands, due sometimes to errors of the churches, such as of the Greek Orthodox in Russia, or the Roman Catholic in Mexico, but chiefly because of the extension of the claims of the state in wanting to control every aspect of life. (Read Findings, p. 39 of Text)

2. *The relationship of the church to the international order.* What should be the attitude of a Christian when his nation is at war? Of the Church? From the Madras Findings we glean the impression that the church can as yet give no definite

CAMPING SCENE IN INDIA

One of the most successful methods of reaching the multitudes in the villages of India. Several missionaries go together from one center to another, living for weeks in tents.

answer to this and many other perplexing questions regarding war. (Read Findings, p. 45, 46)

3. *The church and the social and economic structure.* Old orders in society are being disrupted by the impact of materialistic customs, commerce, and industrialism. Because nothing but personality can be Christian, no economic order can be identified with Christianity. A co-operative economic system is more in keeping with Christianity than an acquisitive one. Consecrated men and women must work out the new Christian order.

Stress was laid upon the importance of the home in shaping character.

A world-wide view! How many demands the contemporary world crisis makes upon the church! Christians armed with facts and disciplined for service are needed everywhere!

The Present-Day Mission of the Church

(CHAPTERS IV, V)

"The Christian community must live as the leaven of the kingdom of God in the life of the nation and of the world. It is a society within a society, mediating the will of God to the world."

The present-day mission of the church is fundamentally the same as it has been for nineteen centuries. "Jesus went about—teaching . . . and preaching . . . and healing . . . (Matt. 4:23). He expects Christians to do likewise today.

1. *The Church as Teacher*

The trend today is to use education to mold youth to special views of life. Truth, subordinated to the state, leads to paganism. In Russia, in Hitler's Youth Movement in Germany, in Fascist Italy, and in Turkey, Mexico and Japan we see the state imposing its own interpretation to the meaning of life. Even in democratic nations the goal of education is often only utilitarian—the capacity to earn a livelihood rather than the development of personality. Through fear of sectarianism, democratic nations make education purely secular, forgetful that "to refrain from giving religious education is not really neutrality; it is to betray the citadel to the enemy which is materialism. . . . If man is a spiritual being, religious education is the only education that can develop the whole personality."

The growing control of the state over education presents titanic problems to the church, especially in mission lands. Mr. Mathews cites illustrations (pp. 67-73) of the colleges in Japan, China, the Philippines, and South America, that have attempted to conform with the changing government standards and yet remain thoroughly Christian. They continually contribute well-trained leadership for the community and the nation.

Forty years ago the goal of Christian education in mission lands was to reach great numbers—an era of *expansion.* Today, with the state increasingly dominating the national field, the goal is to strengthen the life of the church and develop native leadership for it—an era of *concentration.* Today's goal necessitates

smaller, high-grade, thoroughly Christian institutions, with denominations cooperating.

State pressure on Christian education means pioneering in new methods:—student Christian movements; Christian hostels; adult education; and the development of Christian literature by able native writers.

2.—*The Church as Healer.*

The church must continually give the ministry of healing—not only through hospitals, but also through training schools for doctors and nurses so that an indigenous Christian medical and nursing profession can be developed.

"Why continue medical work when governments all over the world are increasingly concerned about the health of their citizens?" Or, other people say with Mr. Gandhi that the mission hospital is a bait to win people from their religions, or force Christianity on them when they are too ill to resist. Both criticisms are adequately answered by comments of the patients, such as, "Why are you so kind to me? I am not of your race or religion and I cannot repay you in money." Non-Christian people have such high regard for medical missions that many will pass well-equipped government hospitals to go to Christian hospitals with even second-rate equipment because "the hearts of the Christian doctor and nurse are kind to them."

The cooperative work being done by the American Mission to Lepers and the pioneering of medical missionaries in preventive medicine and Christian therapy are further evidence of the loving ministrations which are beyond price.

3. *The Church as Evangelist.*

Mr. Mathews opens this chapter with a description of some missionary veterans who met each morning in "the shaving room" at Madras. Their reminiscent adventures are thrilling enough to constitute a modern "Acts of the Apostles."

Geographically, there are still vast

INTERIOR OF SHUBRA CHURCH—CAIRO, EGYPT
This church is crowded on every Sabbath. The pastor is an eloquent preacher.

areas untouched for Christ. Nearly 45 per cent of the area of China and a third of the area of India are untouched. In all India there are only 14 Protestant missionaries and 7,000 Christians per 1,000,000 inhabitants. In Africa as a whole there is an average of only 56 Protestant missionaries per 1,000,000 inhabitants. The great central plateau of Asia and vast regions of Latin America are untouched.

And, in lands considered "occupied" large groups and classes of people have never been reached. A new problem arises in the authority exerted over one-fifth of the earth's surface by the Soviet rule which is avowedly hostile to a belief in God.

On the other hand, figures indicate that during the past century the Christian community has had an unparalleled growth. The number of communicants in some countries has multiplied several times (p. 96). Only the pessimist would not be encouraged by this great advance. However, only the foolish optimist would not be sobered by this other fact that "in every one of these lands the tidal flow of increasing population means that there are actually today far more non-Christians in the world than there were when the modern missionary enterprise began." In every part of Asia the impact of Christianity is bringing a purification and revival of the ancient non-Christian faiths—Buddhism, Hinduism and Islam.

The church dares not live a self-contained life. It must continue to help the younger churches. Gifts from the West have built large medical and educational institutions. It is hardly reasonable to expect these younger churches to entirely maintain these costly gifts at this time. The weak need the support of the strong.

Christmas Day might have been called "Evangelistic Day" for the Madras delegates. They dropped discussional matters and listened to earnest testimonies filled with joyful Christian experiences.

Worship makes the church invincible. "The Church must go upon its knees before it can find its feet." Where the spirit of real worship prevails, the influence of the Christian community is revolutionary. "The only thing that makes a church impregnable against any earthly power is the consciousness that behind it is the loving grace of an almighty God."

Life and Work of the Younger Churches

(CHAPTERS VI and VII)

The younger churches are attempting to use their own music, art, architecture, drama, sculpture, etc., to express the Gospel of Christ. The Madras delegates were agreed that the gospel itself is an eternal fact gloriously unalterable. But from the beginning of Christian history, every presentation of the gospel has been "an adaptation of its expression to the minds and hearts of those to whom it was proclaimed." In the Findings of the Council we read, "In the spiritual world (as in the physical) . . . the harvest which we reap on the field bears marks not only of the seed but also of the soil. The various forms are legitimate insofar as they are genuine expressions of the

gospel, illegitimate insofar as they misrepresent it. . . . It is the gospel of Christ which we are to give to others, and not our own particular form of Christianity."

Adaptation of forms of culture may often seem best, but what about native laws and customs? Converts, suddenly uprooted from old sanctions and laws, often suffer moral breakdown because they do not find rootage in any other system. The mass movements of India and Africa create problems in that whole groups petition for entrance into the Christian Church together. Shall they bring with them tribal laws and customs? Of course anti-Christian customs should not be permitted, lest they paganize Christianity. However, successful attempts have been made to preserve certain laws and systems and to adapt some social customs that can be given Christian content.

"Whether the Western Christian takes his forms of expression of the gospel to the East and Africa, or whether the gospel finds expression in indigenous terms, in either case the central emphasis can never be on

SONS AND DAUGHTERS OF MINISTERS WHO SERVE IN THE LAND OF EGYPT. JANUARY, 1938

Front Row: Left to right—Miss Lois Kingan, Miss Rena Hogg, Miss Ella Barnes, Miss Anna Milligan (visitor), Miss Mary Thompson.
Second Row: Miss Ruth Williamson, Mrs. McFooters, Dr. Helen Martin, Mrs. F. H. Heyman, Miss Emma Wilson, Mrs. May Alexander Thompson.
Third Row: Mrs. Ada Dunlap, Miss Helen M. Walker, Mrs. Beth Kelsey Kinnear, Miss Ethel Weed, Miss Eulalia Grether, Miss Evelyn McFarland, Miss Davida Finney.
Fourth Row: Dr. E. M. Bailey, Dr. R. T. McLaughlin, Mrs. Willis McGill, Rev. Willis McGill, Dr. J. W. Acheson.

the vessel into which the living water has been poured, but on the well-spring itself, which alone is universal. We come back to what it seems clear is the first Christian formulation of belief ever made—Christ is Lord!"

Picture the scattered rural and city churches in war-torn China! The semi-literate Indian Christian community! They have infinite spiritual resources, even though their economic and material resources need to be reinforced by the older churches.

Animistic peasants of Asia and Africa pray to the God of Thunder for rain, and to the Goddess of Silkworms or God of Locusts to spare their crops. Scientific knowledge is not enough, for unless spiritual sanctions accompany the knowledge, there is likely to be graft and oppression. Note examples (pp. 133-135) concerning peasants as victims of unscrupulous, unchristian men of skill and learning. On the other hand, Christian missionaries like Dr. Kenyon L. Butterfield and Dr. Frank Laubach have benefited the rural peoples of the world, materially and spiritually, with Christian programs of reconstruction. Also, there is a direct connection between the program of spiritual and economic advance and self support, for as the converts have, they share, and gradually develop into an intelligent, self-propagating community.

Self-support should not become a goal in itself. From its beginning every infant church must be missionary, reaching out to wider horizons than mere self-support. To spend all its resources on itself is a spiritual peril. Of course there is danger in too-long continued dependence upon the older churches, also of dictation by the older supporting churches.

The great desire to help these churches become self-supporting, self-governing and self-propagating, without falling into these evils, is best accomplished when Life for each is regarded as a stewardship, and when the spiritual and moral talents of the younger churches are used to enrich the older ones. The teams of Nationals who come to America with messages from Madras illustrate the ability of older and younger churches to cooperate as *equals*, to the good of both.

Only as a Christian rural civilization is created will a Christian world be possible. Practical methods suggested for the support of these churches include the following:

1. Cooperative societies for the purchase of seeds and better stock, and for the sale of produce.
2. The Lord's Acre Plan—a part of the produce dedicated to God.
3. Church Farms—Areas of church property to which members contribute labor.
4. Development of small home industries—gifts made from the proceeds.
5. The Christian Tithe—taught and practiced.
6. Every member canvass—education for systematic giving.

Of course, all of these methods must be "rooted in spiritual life," helping the worshipper to express his growing inner Christian life.

Major Issues Confronting The Church

(CHAPTER VIII)

If individuals like Generalissimo Chiang Kai-shek and others in war-torn countries are finding that the gospel is the only adequate power to sustain them, is it not reasonable to believe that this gospel is also adequate for the whole world? "Through a church that is at last world-wide that gospel is waiting to be mediated to mankind, divided by chasms of nation and race and class but one in its desperate need."

Let us look at some of the major issues that confront the church today:

1. "The church should give to the world an example of community." Delegates from the younger churches expressed passionate longing for visible union of the churches, inasmuch as most of the things that divide the church universal of the West have no meaning for the churches in Asia and Africa. If organic unity is impossible now they hope for cooperative advance. The problems of the younger churches must be the problems of the older churches that established them, if there is a oneness in the Christian community of the world. In the Findings adopted at Madras we read, "Results have been achieved which humanly speaking could not have been secured by separate action. It is our deep and joyous conviction that in our advance along this path we have been led by God himself and that he has put the seal of his blessing on our cooperative service."

2. The three temptations that Jesus faced in the wilderness, at Gethsemane, at the trial and even upon the cross confront the church.

   a. The temptation to compromise with the existing political and social order.

   b. To feed its own life rather than the spiritually-hungry world.

   c. To seek to win men by spectacular results rather than by giving the real message of cross-bearing.

3. Individual church members need inspiration to live consistent Christian lives. Christ organized the church to "carry forward the eternal purpose of God for men's redemption." Only through individual Christians can that purpose be realized. Individual contributions of service, gifts, and prayers are important. These gifts, which everyone can contribute often seem trifling, however it has been demonstrated repeatedly that no consecrated talent, no gift of possessions, no prayer, is too small for use in building the Kingdom of God.

4. The church should give to men and women spiritual faith and a wisdom greater than their own that they may be sustained in tragic world crises such as confront the world today.

Through Tragedy to Triumph! Again please center your attention upon the title of our textbook. Yes, there is the tragedy of demoniac forces ever ready to destroy men, even institutions, unless the "Body of Christ, which is his church can, with him as its head, take up the cup of sacrifice and drink it. Christ drinking the cup . . . broke the power of tragedy and rose in triumphant new life, so the church, drinking his cup

and going, it may be, through Gethsemane to the cross, may break the power of tragedy in this hour of world judgment and open the door of new life for mankind."

Martyrdom — Sacrifice — Tragedy —these may be but stepping stones to the ultimate triumph of love and justice. The distant triumph song—can you hear it?—"Be of good cheer, I have overcome the world." (John 16:33)

Program Suggestions

Through Tragedy to Triumph—The World Church In The World Crisis

Studying this entire textbook in one meeting will necessitate presenting only the "highlights" of the International Missionary Council at Madras. However, this "Bird's-eye view" may be so given that it will create lasting impressions upon the minds and hearts of those who take part and those who listen. Only the Leader who is inclined to follow the path of least resistance will assign each of the four topics from the *Magazine* and consider her work of preparation done.

May we suggest that the *Good Leader* will never be satisfied to use only *The Womens Missionary Magazine* as her source of material. She will want the textbook itself, *Through Tragedy to Triumph.* She will become thoroughly familiar with this book by reading it as the first step in planning her meeting, before she makes any assignments to others. Helpful, too, will she find *The World Mission of the Church,* which contains a record of the Findings and Recommendations of the Council; Reports of Special Groups; Special Resolutions; and the complete list of delegates attending this meeting. Price —50c from Literature Department. Or, ask your minister whether he received a complimentary copy from the U. P. Board of Foreign Missions.

I. *Assignment for Everyone*—A week or two before your meeting announce that all in your Society are requested to search the Text (if available); *The Womens Missionary Magazine;* other Magazines such as the *Missionary Review of the World, etc.,* for information about Madras meeting, then bring in *one sentence* something that impressed them most. Call for these sentences, after which the Leader and her assistants may supplement with material omitted, telling in their own words, of course, instead of reading wholesale from Text or Magazine. It is evident that a meeting of this type would take more preparation by the Leader, or Leaders, than just "lecturing," but it would be of more lasting benefit. Incidentally, it would be more interesting too.

II. *Topics.* Four topics are suggested, as follows:

1. A WORLD WIDE VIEW (Chapters I, II, III) Discuss with the group the tragedies that confront various countries. Use a world map. Consider the full significance of the title of the textbook, quoting John 16:33 as you do so.
2. THE PRESENT DAY MISSION OF THE CHURCH (Ch. IV, V)

Ask a few persons, or all of the group, to write out brief statements on what they consider the present-day mission of the church and bring to the meeting to be read, after which you may have impersonations by a Teacher, a Nurse, and an Evangelist. . Or, they may have a "Three-cornered Debate" concerning the relative merits of their professions on the mission field. Material for each is here cited:

Teacher—*Text* (pp. 60-80); *The World Mission of the Church* (pp. 73-79)

Nurse—*Text* (pp. 80-87); *The World Mission of the Church* (pp. 79-83)

Evangelist — *Text* (pp. 88-109; *The World Mission of the Church* (pp. 28-40)

3. LIFE AND WORK OF THE YOUNGER CHURCHES (Ch. VI, VII) Two persons might prepare this topic, giving it as an informal interview in which "Younger Church" explains her needs and makes requests of "Older Church."

4. MAJOR ISSUES CONFRONTING THE CHURCH (Ch. VIII) Call for impromptu answers, listing them quickly on the blackboard. The leader may supplement with information not suggested. Close the meeting by quoting "A Message to All Peoples," pp 154, 155 of *The World Mission of the Church.*

III. *Pictures*: Send 25c to Missionary Education Movement, 150 Fifth Avenue, New York City, for *One Great Fellowship* by Herrick B. Young, a rich collection of photographs, with accompanying descriptive text, showing vividly the impact of Christ on the world in the past and the goals for the future for world missions. Helpful to pass around, or for poster making. It might be used as a Bulletin Board Announcer of your meeting.

IV. *Who's Who at Madras.* Select a few well-known delegates, named in Text and from the list in *The World Mission of Christianity* (pp. 156-168). Make clear the part each had in the Council meeting.

V. *Questions for Discussion*

1. What persons of the U. P. Church in America and our mission lands attended Madras?
2. What other similar Christian Council meetings have been held? Where was each?
3. Why did the Madras Council feel it impossible to formulate definite statements concerning a Christian's attitude toward war?
4. What are advantages and disadvantages of organizational union of denominations in mission fields?
5. Are our U. P. mission churches assuming self-support as rapidly as they should? Too rapidly? Give reasons for your answer.
6. In *World Focus,* p. 23, we read: "Conferences end, but the work of the universal Church goes on. The vision of God's will that has come to the group of Christian leaders at Madras will be shared by preachers and teachers in the lands from which they come. It will be radiated from them, in

(Continued on page 150)

Suggested Devotional Service

For Program Study on "MISSIONS ABROAD"

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1939: INSPIRING INFLUENCES

INSPIRING INFLUENCE FOR DECEMBER: The Christian Sacrifice.—Rom. 12:1.

Opening Thought:

"This is the month, and this the happy morn
Wherein the Son of Heaven's Eternal King
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing
That He our deadly forfeit should release,
And with His Father work us a perpetual peace."

Song: Bible Songs Hymnal No. 190.

Leader:

"Here is, indeed, a holy mystery—
God, the Creator of the universe,
Of His own will was born a son of man,
And toiled with His own hands for daily bread—
A village carpenter!
Thought stands amazed at sacrifice so great,
Which none save God Himself had dared portend,
And none save He may fully apprehend."

Song: B. S. H. No. 184.

Scripture Reading: I John 4:9-11.

Leader: The idea of sacrifice enters largely into Christian thought and into Christian life. A proof of love is the sacrifice it makes or is willing to make. God loved the world and gave His Son to the world. Christ loved the world and gave Himself for its redemption. Parents love their children and make great sacrifices for them. The Christian loves the people of the world and is willing to make sacrifices to give them the Gospel. Christian sacrifice is an inspiring influence. Jesus said: "By this shall all men know that ye are My disciples, if ye have love one to another"; "Greater love hath no man than this, that a man lay down his life for his friends."

When we were in the last World War, a man of alien birth was asked, "Are you willing to fight for the United States?" He replied, "When I came to America, I came all. If America wants me, I am ready." That man's love for America was not a lip-service; it was sacrificial. When we came to Christ, did we "come all"? Is our love a mere lip-service? or is it sacrificial?

"His service is life's highest joy,
It yields fair fruit a hundred fold.
Be this our prayer—'Not fame, nor gold,
But—Thine employ!' "

Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Song: B. S. H. No. 125.

Covenant: (Use in unison the Missionary Covenant found on the Prayer Group folders.)

Prayer: For world-wide missions. (For suggestions, see 4-7, 17-19 Days in the Prayer Cycle.)

Closing Song: B. S. H. No. 188.

Future Leaders of the Church in India

By MRS. J. A. McCONNELLEE, Gujranwala, India

WOULD you like to meet some of our Theological Seminary students?

This first young man belongs to a high caste Hindu family—people of some wealth and position. Some years ago while in the city of Benares he came across the verse, "God is a spirit and they that worship him must worship him in spirit and in truth." This took such a hold on him that he was convinced that it was the truth and that idol worship was wrong. He began to study the Bible and later in the face of much opposition, boldly took his stand for Christ. This meant giving up all of his possessions and being considered as an outcaste by his family.

Some months after he entered the seminary his mother began writing him and asking him to return home, promising that he might teach his family his new religion. After prayer and consultation with others he decided to go home Christmas week.

When at the end of his vacation he prepared to return to the seminary, his mother accompanied him to the station. When the goodbyes were about to be said, the mother lay down on the station platform and began to wail and weep and refused to rise unless the son would return home. To save her from further disgrace in such conspicuous demonstrations he finally decided to return. He soon found he could not live as a Christian in the Hindu home. So he quietly slipped away and came to us again. He loves his home and his people but he had to make a choice between them and his Saviour. He is still hoping to win them to his new faith.

Now, meet this next student who is from a Mohammedan family. He obtained a gospel portion and became so absorbed in its teachings that his family grew alarmed and his book was torn to bits.

Later he succeeded in getting another and to make sure of its safety he had a pocket made in the lining of the back of his vest for his precious paper-backed Gospel-portion, reading it only when he was alone.

One day a companion gave him a friendly slap across the back and lo! there was a rattle of paper. The book was found and taken from him. However he had read enough to be sure that the Gospel message was true. Now after some years he is a student in the seminary.

The third young man was sent by his family to a school where special training is given in the teachings of the Koran, and later for further training in a school where Mohammedans are taught to debate against Christianity. In preparation for this debating work the Bible is studied in a very critical way, the only object being to try to discover faults in it. As he studied he came to see that no faults were to be found in the Bible and he saw that it is God's own word and that it is the only book which teaches the Way to eternal life—faith in Jesus Christ.

He left the school, got in touch with Christians, in time was baptized and now is studying to be able to teach the Bible instead of trying to debate against it.

The Church of Egypt

By THE REVEREND F. D. HENDERSON, Assiut Egypt

THE Egyptian Evangelical Church is a providential outgrowth of our Mission's work. It has grown from one small congregation in 1862 until at the present time it has about 150 organized churches and about 200 unorganized congregations, with 22,000 members. It has provided a home for believers, an instrument of God's hand for the furtherance of the Gospel, a recruiting ground for workers in other churches and missions as well as in our own, and a rallying camp for all our advanced work.

We often wish it might be stronger in numbers, in literacy and in wordly goods, more forward in faith and courage and liberality, and especially in zeal for witness among non-Christians. But this church has been remarkable in its faithfulness to the integrity of the Bible and to its proclamation.

Four questions regarding this church need to be asked and answered:

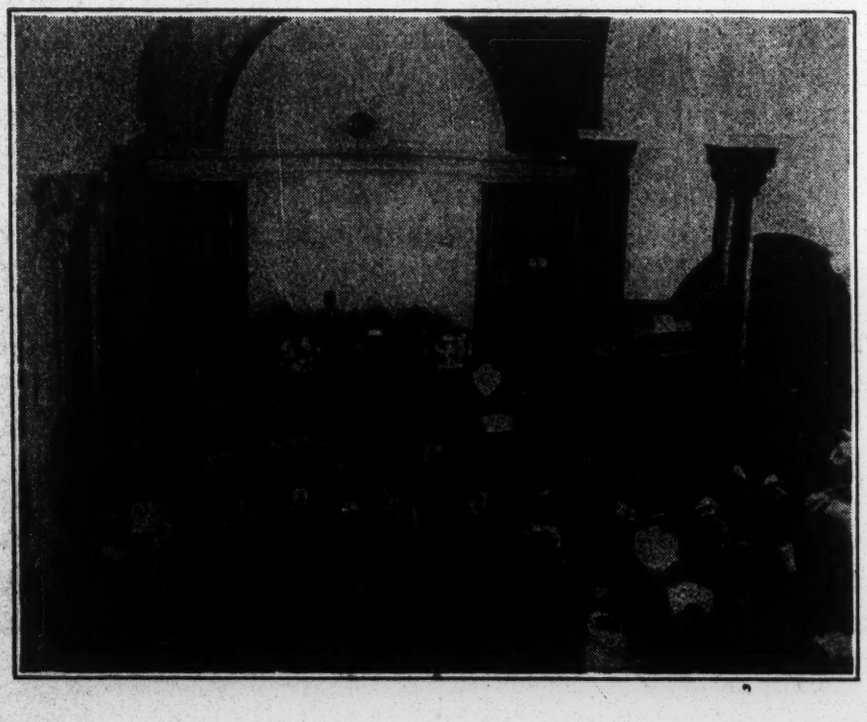
(1) Can it manage its own affairs alone?

(2) Can it do all that needs to be done for the Evangelization of Egypt?

(3) Can it do more than it is doing?

(4) Does it need more of our cooperation and reinforcement?

This Evangelical Church with the concurrence of the Mission, in the year 1926 declared itself independent financially so far as its organized work is concerned. It does not feel greatly the need of help in the general administration of its work. It goes beyond any other Synod of the U. P. Church in owning the



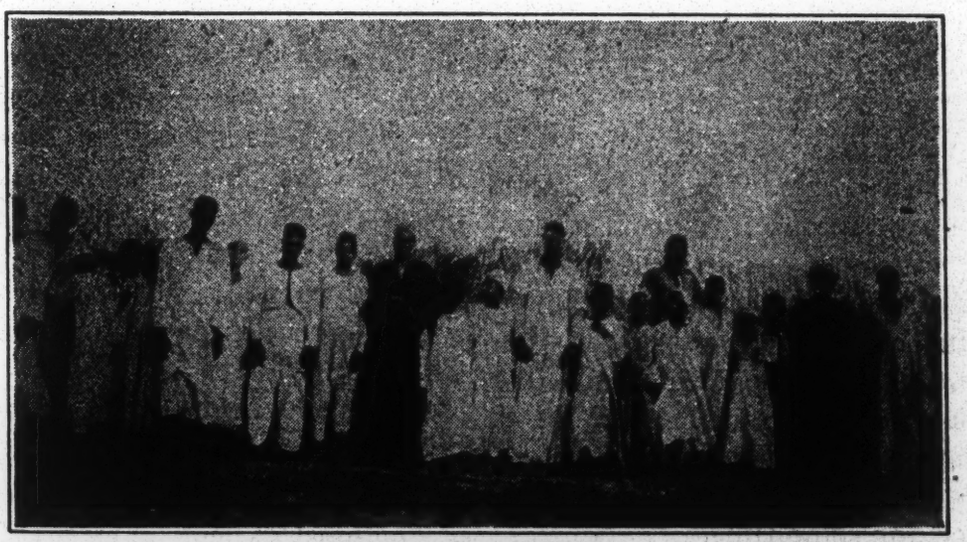
PRAYER CONFERENCE

Th Day of Prayer for the church of Egypt is held annually. This meeting is in the Faggala Church, Cairo, Egypt.

property it uses and in interpreting its own rules and those of its presbyteries. In the management of its present organized work we believe it can stand and walk alone and ought to do so.

In the evangelization of Egypt, however, it cannot at present be expected to do all that needs to be done. In numbers, the proportion of the Evangelical Church to the population of Egypt is practically the same as the proportion of the United Presbyterian Church of North America to the whole population of the United States. But to make the comparison more real and exact, we would have to take the other Protestant Churches and two-thirds of the Roman Catholics and Eastern Orthodox churches out of America, make 120,000,000 of our American people Mormons, with polygamy restored and all Christian characteristics eradicated, make the Government non-Christian and anti-Christian, and then expect the United Presbyterian Church to evangelize the whole country, after dividing our church's financial ability and educational ability by five. I have not overdrawn but rather underdrawn the picture.

Do you think the Egyptian Evangelical Church should be left to bear the burden alone? And to whom should it look if not to the Church and Mission through which it has been established?



VILLAGE CHRISTIANS

Coming to say goodbye to the Egyptian evangelists who had been preaching to them. "The hunger shown touches our hearts. 'Why don't you send a permanent preacher?' they ask us."

The Saints of Christ Jesus in Wallidiya

By MRS. W. W. HICKMAN, Assiut, Egypt

PAUL, in writing to the churches commonly addressed them as saints, never presuming there were some who were not saints, nor shutting out any professed believers. It is thus I write of the small and needy congregation of Wallidiya.

In the early days of the Mission effort in Upper Egypt the village was visited by messengers as early as 1870. There seemed to be no open door: the population was largely Mohammedan, with a very small percentage of Coptic Christians who were as ignorant of the Gospel of Christ as their Mohammedan neighbors. One or two men professed faith and affiliated themselves with the Assiut Evangelical Church, which was the nearest Protestant community.

In 1896 work among women was begun by Miss Rena Hogg, who says, "My first preaching of the gospel in Egypt began with a group of women on a mat in a small court."

The work grew slowly, with intermittently a Bible Woman visiting from house to house. To such evangelists we owe praise and credit. Blind Anesa's influence is still shown often in the fervent prayers of the women. After some months the little group rented a small court in a dwelling house and although not a suitable place for a meeting house, it served for some time.

As the little group of saints grew, their collections were saved; money was gathered from various sources, and in different ways, until there was enough to purchase a house. It was not easy to buy. No Mohammedan would sell property to Christians for a meeting place. However after much inquiry and negotiating a small dwelling house was bought for four hundred dollars. The house had a second story which could be used for the Sabbath services, evening prayer meeting and the women's Wednesday forenoon meeting. The first floor was used to house the little primary school which later came into being.

This place has served the little congregation for over 25 years as a church home. For some time the place has been, not only too small to accommodate the audiences, but has become extremely dilapidated and even unsafe. A supporting pole or two has kept the upstairs from collapse. Money was collected sufficient to buy ground for a new site, but where buy and how buy was the question. Some of the members had their eyes on a pleasant bit of ground at the farther end of the village, far removed from the unpleasant and largely Mohammedan neighborhood in which the Church was. It seemed necessary to resort to both secrecy and strategy in the effort to purchase the desired plot. No Moslem would sell his ground for the erection of a Christian Church. At last however after much negotiating bargaining and dickering, the site was procured. This took days, weeks and months.

The most difficult part is yet to be. Permission to build must be obtained from the Government: it is most difficult to obtain permission to build a Christian Church from a fanatical Moslem government. And now for delays; indeed it would seem that the officials delight in thwarting Chris-

tian efforts. A government regulation requires that a Christian church must be a certain number of yards away from the nearest mosque. From the government officials come the questions "Have you the site"? "Is it paid for?" "Have you the deed?" "How far is it from the nearest mosque?" In spite of the fact that the saints can answer all these questions in the affirmative, government officials come and measure the distance. At last it is found to meet the government requirements, still efforts are made to have it otherwise. This means further delay, more questions. "Permission to build a church?" "Will it have a bell?" This may disturb the prayers at the mosque. Of course the church will have a bell. After another delay comes the question "How many bells will you put up?" Still no license to build.

Let us try another string. A Christian lady of Assiut, a woman of position and influence, whose husband has gained a seat in Parliament is asked to urge, through her husband, friends and officials to press the issue. It is not too easy; evasions seem to happen but after a while the matter is taken up and a verbal promise given that permission will be given. Hope rises, but days, weeks and months pass and no license is received. Through all this long time prayer has continually been made in the church and by friends for the success of the undertaking. Finally word comes that permission is given: the signature of the chief of the Protestant community is all that is missing; his signature is put on the document and the saints rejoice while waiting for the official paper which gives them license to build.

But—days pass and become months. "Let us try something else," says Miss Rena Hogg, "Let us have a day of fasting and prayer." So a Sabbath is set aside for the service with definite and specific intercession for that license which is somewhere. The story of that day of prayer is another chapter, a beautiful one, and may be told another time. Suffice it to say not long after, the official document came and all obstacles were removed except financial ones, which seemed very trivial compared with all that had previously been met and conquered.

Do the saints believe in prayer? Would that you could hear them!

TOMORROW'S EGYPT, By Miss Davida Finney, is a timely book. We shall be using it later in our programs and study classes. It is also in the reading course. Now is the time to buy this little volume. Egypt is potentially in the war zone. Our missionaries there and even as far south as Khartum are under war regulations and preparedness. We ought to get better acquainted with *our* Egypt. Miss Finney's book is bristling with facts, replete with illustrations and stories, lightened with pictures and altogether a most fascinating volume.

One missionary leader has said: "This is a book that will live. People who read it will want to keep it in their libraries for future reference."

Order from Literature Department, 904 Publication Bldg., Pittsburgh, Pa. Paper, 50c; cloth, $1.00.

The Gentle Sex Excels: Even in the Arena of Examinations---

The following article is taken from *Al-Mussawer*, a Cairo newspaper. It is of special interest to us because it shows the development of education among girls; a changed attitude on the part of leading men and especially because these honor students were graduated from our American Mission College for Girls in Cairo, Egypt.

WHERE is Kasim Amin? Would that he were among us today that he might be comforted in seeing his work becoming fruitful, in that the Egyptian University is turning out each year, from all its Faculties a goodly number of educated young women. Would that he were among us that he might be made proud and happy in seeing the "gentle sex," whose freedom he advocated during his lifetime, coming to excel the "sterner sex" even in the arena of examinations and "licenses" and "diplomas," whether in law, or literature, or languages, and outclass them, not by one grade point or two but by tens! "Al-Mussawar," in presenting to its readers some of the young ladies who were successful in the recent examinations can only express its admiration.

The first is Miss Amina Fahmi Mabruk, daughter of the late Mabruk Pasha Fahmi, Major General. She received the "Bachelors" degree from the Faculty of Arts, English Language Department, taking first place among all the successful candidates both men and women. It has been customary heretofore that the sum total of grade points of the one who took first place has not exceeded those of his nearest competitor, especially in these examinations, by more points than could be counted on the fingers of one hand, or of both hands, at the highest computation. How great then was the astonishment of the examiners when it appeared that the difference in sum total of grades between Miss Amina Mabruk and the one who took second place was twenty-five and one-half points. She has been selected by the University to be one of two members of an educational Mission to be sent to England at the expense of the British Government, at the instance of the British Council. Miss Amina has a sister who received the "'License" in Literature, Arabic section, two years ago and has since married.

Miss Bahiyya Lutfi, daughter of the late Mohamed Amin Lutfi Bey, formerly Under-Secretary for Education, received her diploma in 1935 from the American College for Girls, following which she entered the Egyptian University, English section. This year she received her "Bachelor's degree" taking third place. She has been chosen to go to London in the educational Mission with Miss Amina. Miss Bahiyya has a sister, Amina, who took sixth place this year.

(Kasim Amin referred to at the beginning of the above article is the Egyptian social reformer who at the turn of the present century, advocated the emancipation of women, and is regarded as the father of Egyptian feminism. Both the above mentioned young ladies who are to go to England were graduated from the American College for Girls before entering the Egyptian University.—Eds.—*Egyptian Translation.*

The Months Ahead

By MRS. EDGAR B. MURDOCH, Statistical and Efficiency Secretary

THE year is slipping rapidly away. With the coming of November more than half of the church year is gone but the remaining five months offer the greatest opportunity for accomplishment of the whole period. Societies have settled down to the winter's work so now is the time to take stock of ourselves to see where we stand while there is still time to improve.

It will not be hard to evaluate our societies for we have a standard ready to hand for comparison. Do you exclaim "The Standard of Efficiency again!" Yes the Standard of Efficiency again and again, year after year. The Standard is nothing new. It is merely the orderly setting down of the things we have always been trying to accomplish. The Standard did not create our aims and ideals, our aims and ideals created it in an attempt to reduce them to a definite form easily grasped.

In using the Standard in the months ahead let us not think of it just as "points" to be gained but rather of all the meaning there is within it. Relate it to the chaotic times in which we are living.

In this time in a mad, war torn, topsy-turvy world we need to do a good deal of serious straight thinking. Nations that for centuries were called Christian have repudiated Christianity with all the moral restraints and ideals of righteousness that it teaches. They have cast off God and are either utterly godless or have exalted their old pagan gods. Those who have brought this about are not content to stop with their own nations but seek to destroy Christianity in other nations, to banish it from the earth. We know they can not accomplish that but they have made inroads and if the world is not to experience another "dark age" Christian people must be as active in advancing religion as its opponents are in combating it. We must not only hold the position we have, we must advance all along the line.

What does the Standard of Efficiency have to do with this? It is our manual of instructions, our plan of strategy. A nation on the offensive must not only keep up its standing army but must recruit new forces. So we of the W.G.M.S., of the church, must gain recruits. The Godless nations are training not only their youth but their little children in the belief that there is no God, that goodness is weakness, and only might makes right. They do not leave it to chance that their ideas will be absorbed without effort, they give positive teaching. Shall we be less careful in seeing that our children are definitely taught Christian ideals? Those nations neglect no part of their own land but spend vast sums to impregnate every group with their teaching. In our great country we have many groups, the Negro, the Indian, the Alien, the neglected in congested cities, the mountain people of the South so full of latent ability? We must reach and teach all these in the homeland if we are to remain a Christian nation. Those

nations spend millions of dollars in other countries to make converts to their terrible ideals. They carry their message every where. We too must go to other lands but we will go to lands that never had the light and carry the gospel of love and the knowledge of righteousness to them. We must win recruits in these new lands to replace those lost in the nations that have turned from the light.

If women ever in the history of the world had cause to be thankful it is the American women of today. Born into this wonderful country of freedom and privilege, this land of peace and plenty, free from the terrors of war before which so many other women cower, she is indeed blest. No member of any society need search for a reason for a Thank Offering this year. The heart of every mother in the Women's societies will be filled with thanksgiving as she thinks of her son here at her side instead of on some distant battle field. The young wives and sisters in the Young women's societies will share that feeling as they think of the homes broken by war in other countries. Then surely the hearts of all will be joined in earnest prayer that our country will be spared the horrors of war and that peace will come again not only to the conutries of the world but into the hearts of all men. Never in our time has there been such need of prayer, such need to lift this distracted, bewildered, sinning world up before God in petition that it may be directed, healed and led into paths of peace and righteousness.

Can you not find the Standard of Efficiency in these paragraphs? Not as "points" to be won but as compelling purposes to help save and extend Christianity. Winning others, training the young, praying, giving, making thankful acknowledgment of blessings, studying the needs of the world so that we may help,—it is all there. If we do our utmost to carry out these purposes our Efficiency rating will take care of itself. It will assuredly be high. Let every society be "workmen that needeth not to be ashamed."

PROGRAM SUGGESTIONS

(Continued from page 141)

turn, to Christian men, women, and children in villages, in schools, in homes, in mills and factories, all over the world." Has your congregation felt the influence of the Madras meeting? Have you? In what respects?

7. Are you convinced that through the present world tragedies will come Triumph? What is your strongest reason for so believing?

VI. *Guest Speaker.* A delegate to Madras, of any denomination, who is in your vicinity.

VII. *Special Study Class.* A group wishing to go deeper into the study of the Findings of the Madras Conference will find helpful Program Suggestions in *A Course for Adult Groups on the Theme "Christ and the World Community,"* by Sailor, 25c; *Suggestions for Program Meetings,* by Swain, 25c

For additional helps see Page 181.

Good News from Far Countries

The Sudan

MRS. R. F. SHIELDS, 5654 Callowhill St., Pittsburgh, Pa.

A LETTER FROM THE SUDAN

First Ohio Presbyterial, which supports Miss McIntyre is sharing its annual letter with the readers of the Magazine.

Wad Medani, Sudan

Dear Friends
of First Ohio Presbyterial;

I am starting on the third year here in Medani. Life in this work is just one continuous adventure, no two days, no two hours are alike. It is full of lights and shadows, but the Lord turns the shadows to lights, so many times, that we hardly know there are trials.

In one section objection was raised to our teaching and we lost four pupils. But the same week we heard of a new call. A woman had sat through the lessons in a house in another locality, and had told me if I would come to their village, a number of girls would like to take lessons. To make a long story short, yesterday, I enrolled forty girls in that village. We started work in El Dubagha with Sitt Zakea—the extra teacher—and Sitt Muneera, who in the meantime had arrived from Egypt.

We were simply thronged, and had to enforce our rule very strictly, not to take girls under fifteen, as we consider them still of school age. About ten or fifteen girls pled to be taken on, and tears were shed, so we did feel hard-hearted, especially as there was no school for them nearer than a mile. We shall make two trips a week for them, a forenoon for reading and Scripture, and on Thursday afternoon, for sewing and Scripture lesson.

So, because of the loss of four pupils, we were able to take on forty. That is an unusual ratio, but when we lose one we generally take on three for one we lose. We thank God for the powerful arm of the British Government which is here to protect us, and permit these needy ones the only opportunity they can possibly have.

More than 800 girls are now under instruction in Northern Sudan, and over 200 girls, here. We have been giving this adult instruction for twenty years, and hundreds of girls and women above school age have been taught to read and have been given an intelligent understanding of the Scriptures. I have written this in the home of a married woman who has a son, fifteen years old. She has had 24 lessons, a half hour each, reads well and is learning to write.

Now we are in the home of a young mother of her first baby, now one and a half months old. They celebrated the fortieth day last week taking him to the river and bathing his hands and face. The father, a young garage man met us one day and asked us to come in and teach his wife and sister.

Our fourth teacher, Sitt Muneera, who arrived from Egypt last week, is a graduate of Laura Wright's Bible School in Tanta, and has had three years of intensive training. The Sudan is so different it will seem like a foreign land to her while she is adapting herself. She is a volunteer, having offered her services to work among Moslems. The three other teachers are all older, have had experience as teachers and all graduates of our Bible Training School in Khartum North.

I have been very much pleased with Zakea at her ability to handle large classes. Our rule for sewing is that we will not take fewer than 30 and they pay two P. T.-ten cents a month- each, to pay for gas and extra sewing teachers.

One of the new classes in El Dubagha has 27 in it. It takes managing for adults who have never been in a school room and know nothing of order. Evada, with whom I am now, taught two years in Halfa, then for C. M. S. in Atbara. There is no question that these trained teachers cover ground and get places more effectively than any others. I'm strong for training.

These girls and women whom we teach are just as bright and worthy of good teachers as children in school. Our experience, that is, the experience of these girls who have been teachers in school—is that these adults make many times more progress in the same time than a child in school. Not only is it so in books, but in sewing.

After two months recess during vacation, I listened to them reviewing a Bible lesson of two months before, and I was astonished at how well they remembered. They were all beginners, had heard the lesson explained but once and had not reviewed it. Little Hassan, the baby here, has no clothing but a rather large green vest such as the men wear over their *galabeas*. Es Sura, the baby's mother is now having her lesson. The review is on Solomon's temple. She has remembered from last week what was in the temple—the ark containing the two tables of stone with the ten commandments. Their mother takes part in the Bible lesson and is able to answer when the girls forget. She listens very intelligently.

We feel the need of prayer for guidance in dealing with the problems that arise. If we bring these girls to the point of decision and one were baptized it might mean the closing of many doors. But we do long to see them come out on the Lord's side for there is no other way. However our present duty is plain, that, with the doors open as they are, we should teach them the truth as it is revealed in Scripture. We have no other instrument and need no other. We are sure his word will not return unto him void, but will accomplish that whereto he hath sent it.

We can not be sure how long the opportunity can be used, for in many lands it has been withdrawn, and these are uncertain days.

We need your prayers for our protection and for health and strength, to do the work. We do feel grateful and deeply appreciate the part you have had in it through these years, that you have never failed. Only eternity will tell what you have accomplished.

With sincere greetings to you all,

Yours in His service,

Aulora McIntyre.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

EXAMS WITH SMILES

By MRS. HUGH M. MILNE, Gujranwala, India

We had to pass through a large Hindu *mela* just outside of Baddoke, the village in which the annual Bible examination was to be held that day. Men, women and children were listlessly wandering in and out of the Hindu Temple.

The difference in the facial expression and the general attitude of this crowd and the large group of Christians, who met us a short distance from this place was very noticeable. The faces of the Christians were all smiles as they greeted us with their hearty words of welcome.

A real band of several brass horns, a big bass drum and several snare drums was leading this group. I can't say much for the music, although we were able to tell that they were trying to play a hymn tune.

Great preparations had been made for this special day. The fav-

orite arch made of banana tree branches over the gateway, through which we were taken into the Mission School yard, was much in evidence. Christains were out in mass. Just seeing their happy faces gave us the feeling that many were ready to recite the Synod's Bible Course of twelve lessons. We weren't disappointed for from one o'clock until dark our party of five heard boys and girls, young men and women, mothers with babies in their arms and gray-haired men telling these portions from God's Word. It was impossible to finish that evening so it was decided to complete the task the following day, after which, in a general worship service, the certificates would be given to all who had a passing grade of 85%.

Picture if you can a congregation sitting on strips of matting spread on the ground. Men and boys on one side, women, babies and girls on the other side squirming and wiggling, trying to get comfortably arranged. In spite of the long program the congregation was unusually quiet, as twelve, who had made grades varying from 110% to 120%, the perfect grade, each told one of the lessons. The oldest one was a gray-haired elder; the youngest was a boy of ten. A mother with a baby in arms recited the lesson of Christ choosing His helpers, when He called Andrew and Simon, James and John to follow Him. Won't you read our stewardship lesson, II Chronicles 31:1-12, so that you may know that it wasn't an easy one and that you may realize a bit of our joy as a young woman told this in a clear voice and in an understanding way? It was truly a joyful meeting. A powerful message, based on the eleventh lesson, which was Paul's testimony given on the castle stairway, followed the lessons. Forty-eight received certificates that afternoon and six, who had failed to get a passing grade, received pictures.

Do you wonder that we are more convinced than ever that teaching this Living Word so that people can store it in their hearts and can hear God speak to them as He reveals His wonderful plan to all, is the important way to increase spiritual growth?

How forcibly Paul tells us what this Word will do, when he says, "And now I commend you to God and to the word of his grace which is able to build you up and to give you the inheritance among all them that are sanctified."

A SABBATH DAY

By EMMA WONDERLY MILLSON
Gujranwala, India

Sabbath night—the end of an almost perfect day. Not that the weather was ideal, it wasn't; it was cloudy and chilly, most disagreeable for the thinly clad Punjabi. Nevertheless, many people were present for the morning church service. And what a pleasing sight they had presented, in their clean Sabbath clothes, wending their way amidst the traffic of an Indian crowded highway to the House of God. Walking? Yes, nearly every one a mile or more. The sixty Boys' Industrial Home boys in double line formation headed by the kind, elderly School Master helped lend interest to the scene.

As we enter the church a Seminary man is playing the sweet-toned, old fashioned Estey organ. No, the service had not begun but preparation for it had. The pretty flowers, decorating the pulpit, the table and the windows, would have been a surprise to many an American worshipper. A great peace and calm pervaded one's soul and as the pastor announced his text: "For to me to live is Christ and to die is gain," I am sure many were expecting God's blessing. I think no one could have been disappointed, for when a Mohammedan convert and his wife and also a young man from the B. I. H. went forward to

be baptized and publicly confess Christ, who was not thrilled and who did not feel the presence of the Holy Spirit! Did we not all realize something of what it had meant for these three converts from Islam to make this profession?

After the church service Mrs. Colvin and I called on the pastor's wife, who was ill; an earnest Christian woman, once a little Hindu girl. How nice it was to walk over dry shod on the new brick and cement walk that connects the pastor's house with the church.

THE MANSE—GUJRANWALA, INDIA
The pastor's study is the room on top.

Now for home, but before we eat our noon day meal, my husband and I must go to inquire about John, a lad who had come to our compound to visit relatives but developed small-pox instead. The doctor informed us he was getting along "as well as could be expected," but warned of complications that might set in. Such a hectic time as we had had vacating all the servant quarters, getting everybody vaccinated and becoming reconciled to being close neighbors with a very dreaded disease!

Four o'clock and off to Sabbath School to find more babies than women in my class. Mine is the young married women's class and incidentally the cradle roll and kindergarten combined! How fortunate that we do not have chairs; we just sit comfortably on the floor in a semi-circle leaving a fine play room in the center for the babies; and what a good time and sometimes what a quarreling time they do have with their wonderful playthings,—a blade of grass, a little stick, a pretty leaf or a tiny bit of colored paper. Perspiration used to pour down my face trying to teach under such conditions and in a foreign language, but I'm a better Punjabi now, if the babies are loud all I have to do is to be louder. The women are listening and I trust learning, but, if it becomes too noisy then, *"Chup, chup karo"* commands silence, at least for a few minutes.

Next, Junior Class and I must hurry for already the children are waiting,—thirty or more of them. Is there some one who will open our meeting with prayer? A hand goes up, it is Immanuel's. Surely that sincere, childish prayer of an orphan boy touched the Father's heart of love. Now for songs. Three wee folk, who were new in the class, were very anxious to sing, and how they could sing! They sang about the birth and death of Christ, this little trio, two from a Christian family and one from a Mohammedan home. I am wondering to-night how many American Juniors could have told any better the Bible story we had for our lesson to-day or could have recited any more Bible verses than did our Gujranwala Juniors.

Home again to find a Mohammedan friend had sent for my husband. This poor man is slowly dying of tuberculosis. Even as his body struggles with the pain of suffering so his soul struggles with the pain of indecision. Once he was almost ready to accept Christ but hesitated. He still hesitates, on account of family ties, so he says. Pray for him.

Supper over. Then off to our weekly Station Prayer Meeting in the Whitfield's d r a w i n g room where, "as the evening shadows lengthen and night draws on apace," comes to its close a happy Sabbath day filled with songs of prayer and praise.

THE LEPERS ARE CLEANSED

By MISS L. P. MacLACHLAN, Pathankot, India

We have had the privilege of visiting most of our Mission stations. I have had more than one erroneous idea corrected. The most outstanding one was in regard to the leper asylum in Rawalpindi. We attended an outdoor program which included the patients and the untainted children. Each child, man and woman received some simple gift. They all took some part in the program. Instead of seeing horrible open sores, whitened skin and untidy, dirty clothing, we saw tidy clothing and very few sores. Although most patients had had open sores they were healed, however, many faces and fingers were partially gone. In most cases the leprosy has been checked but the sad thing is that it is likely to break out again. The fact that several other terrible diseases are often present too complicates any cure. Their living quarters are very clean and neat. Each family has a small vegetable garden. They do all their work. The untainted children may see their parents but they may not be with them. It nearly breaks one's heart to see untainted babies in the arms of their leprous parents. They have not been taken away because there is no room for them. We have much reason to thank God for the work that has been done for these unfortunate ones, nevertheless, there is much left to do.

Egypt

MRS EWING M. BAILEY, Editor, Minia, Egypt

PRACTICE TEACHING

By MISS MABEL McMICHAEL, Cairo, Egypt

At the beginning of the year we in Language School were assigned to do some visiting so that we could practice what we had learned. My assignment was to a little school over in a native part of town to which I looked forward with a great deal of joy.

Can you imagine then how my heart sank when I first opened the door of that little school! You see, it was a one-room school on the second floor of an apartment building. A queer place for a one-room school you might say, but when land is as precious as it is here poor schools can't have playgrounds. The only play place was a big hall or corridor adjoining the room. But what dismayed me was the sea of faces that greeted me as I looked into the room. The room would have comfortably seated fifteen pupils, and it held over eighty. I tried to count them, but got lost for there were children everywhere. They were crowded on crude home-made benches behind crude long desks. Others were seated on top of the desks while the smallest youngsters were seated on backless benches placed in the narrow aisles.

There was a blackboard along one wall but it was too high up for the children to use. There was no room for them to stand beside it anyway. There was a picture or two on the wall, a small cupboard for supplies and a teacher's chair. Fortunately, there was a big window in the room so there was plenty of fresh air even though it did invite the flies to enter.

I took a look at the teacher and wondered how she could look so calm and sweet. I wondered too, how she was able to teach anything, but she explained that she had the children come to her one at a time to recite so each child progressed as rapidly as he was able. Looking over the room again I wondered how often turns came around and what a long period of waiting there must be between turns. All of this was so contrary to my "bringing up" in the primary grades in U.S.A.

that next I wondered what I could do. How I wanted to begin right away and do things, but that would be a full time job, and I had only one afternoon a week. Arabic study just couldn't be slighted.

One happy thought — or so it seemed—was for me to tell the children Bible stories. We had ten to learn for the examination, so what a good place this would be to practice telling them. But alas, they knew the stories much better than I did (in Arabic). If I halted they supplied the missing word and could go and finish the story. The teacher then explained that they had a Bible story every morning.

Next I thought "How about putting up a chart of some kind for memory work?" These children ought to be hiding the Word in their hearts. When I suggested that to the teacher she called upon a five-year old. He recited Isaiah 53 through without a break. Another wee youngster recited the twenty-third Psalm, and by then all of the youngsters wanted to show me what they had learned. Those children certainly didn't need any charts to help them learn Scripture.

My admiration for the teacher began to grow and grow. Certainly the Kingdom of God was being sought first in that school. Several of the older children brought out their own penny copies of the gospels and showed me how well they could read the Word for themselves. Those children were being well-grounded in first things. I was glad to learn that the Bible hour came first in the day.

But just what could I do to be useful? I was learning far more than giving. I had noticed that the children in school were much cleaner than those I met on the streets, but upon closer examination of hands and necklines I realized that even those could be improved upon. So I finally made a couple of charts, one for the boys and one for the girls, and promised to inspect the charts as well as them every week. The teacher would inspect them every day for cleanliness and put a check beside the names of those who remembered all the health rules we had devised. Then those who had remembered all the week had a red star put up. My, how those children worked for stars and how they improved in appearance! Gold stars were given for those who remembered for a whole month.

G a y patterned handkerchiefs made excellent prizes for the diligent ones and helped spur the slower ones to greater effort. It also helped the children to bring clean handkerchiefs to school. Very few of them possessed real ones.

As for my Arabic, it got wonderful practice, for I took the children out in the corridor play ground and taught them games—a small group at a time. Just try teaching a game in a foreign language and see what practice you get!

The year is ended now, but that little school is one of the bright spots of the year. It had so little in the way of material equipment, but so much of the worthwhile. The teacher was overworked and received very little pay, but she was always cheerful and kind.

Schools are improving in Egypt, but there are still a good many such as this, and what an important part they play in teaching the children of the poor. They are learning the "first things" first. May we ever remember them before Him who loves the children.

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

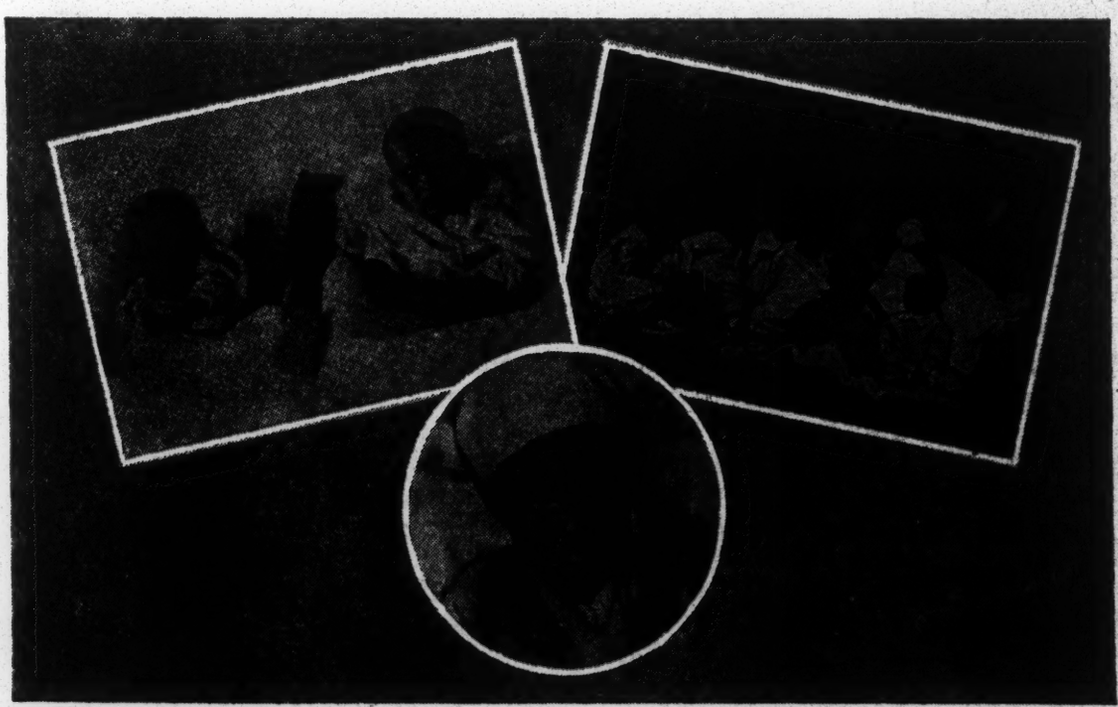
"THESE LITTLE ONES"

By HARRIET SKEMP NYSTROM
Addis Ababa, Ethiopia

My inspiration came this morning, as I sat in church and tried to listen to the hour-long sermon of the earnest Ethiopian boy who had the service. Just in front of me was a row of little boys, and my mind wandered into the lives of those dark-skinned youngsters and I wonder if you might not like to wander with me?

Joseph was the biggest little one, with a tiny Paulos on each side of him. Joseph is my special responsibility. His mother who worked for my husband's father and mother in Eritrea is now an invalid because of palsy. She spends her days happily wavering about the hospital compound, jabbering her unintelligible conversation with anyone in sight. Joseph's best point is his kindness to his poor old mother, which, somewhat, counteracts his eleven-year-old naughtiness. Only the power of the Lord Jesus to transform lives can take his evil cleverness and change it to possibilities for righteous living.

This morning Joseph's special charge was Baby Paulos, who must be about two years old—judging from his teeth! We will probably never know anything about him. About a year ago, late one afternoon, he was found in his mother's arms, lying under a tree on the hospital compound. The poor woman, suffering from pneumonia, had dragged herself to us, with her last strength, and died a few hours later, without having been able to speak to us. Paulos was a miserable bit of humanity. He is a beautiful fat baby now, with a delightfully happy disposition. Just two weeks ago we persuaded one of the teachers of the Girls' School to take Paulos to his home on the compound. There are too many oppor-



Babies in our Well Baby Ward: No. 1—Black Almaza and White Almaza in their hospital beds. No. 2—Some of the little ones whom we have loved back to health. Note the fine Ethiopian nurse. No. 3—Tiny Paulos.

tunities for infection when a well baby begins to play around the hospital. Paulos is already the beloved baby in his adopted home. We earnestly pray that that little life, coming to us from the unknown, may become a blessing in this country.

Every baby in the Baby Ward is precious to us, even, "Crybaby," whose mother lies in the Ward at the point of death with Typhus. Near her is a fifteen month old, a true fairy child, so frail and dainty, whose mother recently died of tuberculosis. One happy recent addition is Ascarat. His leg has been amputated because of a gangrenous ulcer. It took his parents more than a week to agree to the operation. A dead baby seemed better to them than a mutilated one. Only when we despaired of his life, did they give permission.

One little girl is, "White Almaza"; her companion is "Black Almaza." They were admitted to the hospital, from our Well (!) Baby Clinic. Of an age, they were both wrecks of humanity, suffering from congenital syphilis. Black Almaza had already lost her nose because of the disease, but specific treatment, cod liver oil, and good food quite transformed her during her four months' stay here. Her little black mother thinks she is beautiful! She went home three weeks ago and returned to Clinic last week having already lost wieght. It is discouraging, but not entirely the mother's fault. Milk is hard to get and she is poor.

This has been a happy time for these children with their candy and balls and dollies. For those of us who are privileged to help them, it is a sober time. Surely, the very thought of the Christ-child brings a new sense of value as we consider the life of any child. Even among the little ones of our Baby Ward, may we not hope and pray that there may develop one or more lives which, yielded to the Lord Jesus, will bring blessing to Ethiopia?

LET ME GO BACK

By a Missionary on Furlough

Let me go back! I am homesick
For the land of my love and toil,
Though I thrill at sight of my native hills
The touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand,
But the far-off shores of the East, for me,
Are the shores of the promised land.

No longer young—I know it,
And battered and worn and gray,
I bear in my body the marks that tell
Of many a toil-filled day.
But 'tis long to the end of a lifetime,
And the hour for its sun to set,
My heart is eager for years to come,
Let me work for the Master yet.

For there are my chosen people,
And that is my place to fill,
To spend the last of my life and strength
In doing my Master's will.
Let me go back! 'Tis nothing
To suffer and do and dare;
For the Lord has faithfully kept His word,
He is with me always there.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

FAREWELL ETHIOPIA

Farewell Ethiopia! Farewell! Today the best friends you ever had are flying from you, flying over your mountains to Khartum.

It is a sad day, Ethiopia. How we loved you! Our work in your land was full of romance: Invited in by the Emperor; given land for a mission station and hospital in the capital city; receiving from the Empress the gift of a school building for your girls; fellowshipping with royalty; dining with the Emperor in the palace; teaching the royal children for years; receiving visits from the Emperor and Empress. How we thrilled at the news that came from your friends to us!

We reveled in your history; we searched our Scriptures for mention of your old land; we rejoiced in the one time living church established so long ago, but sorrowed that the truth had been almost obscured by ignorance and tradition.

How we watched the reaction as the open Bible with its simple message of salvation through Christ was given to you again. How we praised God when we heard that pagan, Mohammedan and Coptic peoples received the word with gladness and that often "there were added to the church those that were being saved."

We have given our best to you Ethiopia. We have given treasures of money and priceless lives. There are some markers in your land to show where some of the brave soldiers fell at the post of duty. There are other tiny markers where broken-hearted parents—and none but God knows the anguish—laid the bodies of their precious babies in the soil of Ethiopia.

We did not want to leave you Ethiopia but we could not stay. This is not the end. The little church with its open Bible is larger than that first body of Christians who went out to witness to the power of Christ to make new creatures. You have the Bible in many dialects now; this Word cannot return void; these Bible believing Christians by their lives and their witness will some day "salute the saints in Caesar's household."

We have you in our heart Ethiopia. We can still see your outstretched hands and we pledge you our continued interest, our undying love and our unceasing prayers.

THE CHURCH MOTTO

Are we keeping in mind the church motto for 1939-40? It has been announced and printed on our programs and repeated over and over—"Thy will be done."

We recall of course where these words are used in the Scriptures: At that time when, at the request of the disciples to be taught to pray, Jesus gave them among other petitions, "Thy will be done on earth as it is in heaven." And again in the Garden of Gethsemane. We re-read the experience of Jesus, alone, the disciples sleeping; shrinking from the cross with the burden of the sins of the world upon Him, crying out "O Father . . . Thy will be done." Meditating for even a little while on these words of the suffering Saviour will keep us from letting the same words fall lightly from our lips.

What is the will of God? First, What is the will of God for the world? Is it that men shall live in hatred and jealousy and selfishness

and sin and at war with each other? It cannot be for He "would have all men to be saved and come to the knowledge of the truth."

What is His will for our country? Is it His will that the Sabbath should be a day of commercialized pleasure? That the nation should be pouring billions of dollars into the coffers of the liquor dealers every year? That men, women and children should be debauched by drink? That fifteen or more millions of children in our land should be without any religious education? No, we are sure this is not His will for our land, for He has said, "Blessed is that people whose God is the Lord."

What is His will for the Church? For our church? Is it His will that only a part of the members should meet for worship on the Lord's Day? That practically all should absent themselves from the evening service? That the stated meeting for prayer—if still attempted—should be a vanishing if not an extinct service? That only a fraction of the membership should be active working witnessing Christians? Surely not. For Jesus says: "Let your light shine before men that they may see your good works and glorify your Father who is in heaven."

How are we related to all these conditions? What is His will for my life? Here we come to a place of heart-searching. Are we unaware of the tragedy of the world today? Are we indifferent to the evils that exist? Are we unconcerned about the untaught, the unevangelized in our neighborhood? Are children untaught because we decline to teach a Sabbath School class or superintend the Junior Society or act as advisor to a Girls' Circle?

Surely no prayer we can offer, not surcharged with "thy will be done" can really be a prayer. Not until we yield our will to God's will can we honestly offer this petition.

His will for the world, for the nation, for the church can only be done as individuals yield their will to God. The following lines show us how we may truly pray, "Thy will be done."

"Laid on Thine altar, oh my Lord divine,
Accept my will this day for Jesus sake.
I have no jewels to adorn Thy shrine,
Nor any world-proud sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
And Thou alone, oh God, canst understand
How when I yield Thee this I yield Thee all.

"Hidden afar, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I love and am and fain would be
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs
Clenched in my grasp till beauty it hath none;
Now from Thy footstool where it vanquished lies
The prayer ascendeth, "May Thy will be done."

"Take it, oh Father, ere my courage fail
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail
And Thou give me back my will, it may have been
So changed, so purified, so fair have grown
So one with Thee, so filled with peace divine—
I may not see or know it as my own,
But gaining back my will may find it Thine."

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

Thanksgiving

Sing to the lord of harvest!
  Sing songs of love and praise!
With joyful hearts and voices
  Your hallelujahs raise:
By Him the rolling seasons
  In fruitful order move;
Sing to the Lord of harvest
  A song of happy love.

By Him the clouds drop fatness,
  The deserts bloom and spring,
The hills leap up in gladness,
  The valleys laugh and sing;
He filleth with his fullness
  All things with large increase;
He crowns the year with goodness,
  With plenty, and with peace.

Heap on His sacred altar
  The gifts His goodness gave,
The golden sheaves of harvest,
  The souls He died to save:
Your hearts lay down before Him
  When at His feet ye fall,
And with your lives adore Him
  Who gave His life for all.

—*John S. B. Monsell.*

A PRECIOUS THANK OFFERING IN INDIA

By MISS EMMA DEAN ANDERSON

"Grandma Ji, we do not want you to give us any 'pocket money' this month!"

"What! no 'pocket money'! Why that means you do not care for sugar cane, parched corn, sweets or carrots any more!"

"Oh yes we do like these things but you see Grandma Ji, you told us that next month would be Thank Offering time, and we want to give a Thank Offering."

"Now my little dears, why do you want to give a Thank Offering?"

"Oh we want to give a Thank Offering because we love Jesus."

"Do you love Him so much that you are ready to give all your pocket money and do without your treats?"

"You see Grandma Ji, He died for us and we love Him and we want to give Him something."

There they stood, twenty-five of His brown lambs, with their bright,

happy faces and sparkling brown eyes, requesting an opportunity to talk with me. I replied: "Come into the office and we will talk the thing over and pray about it." I told my children I wanted them to be very sure about this thing, that a whole month was a long time for them not to have any of their usual treats; that I did not want anyone to be sorry afterwards. But one and all said: "We want to do this because we do love Jesus." Then we prayed about it and asked the Lord to accept the gift of the pocket money.

Now these women and children had nothing except what I gave to them. Every Friday evening each one came to the storeroom and received her weekly supply of whole wheat flour, rice, sugar, pulse, oil, clarified butter, pepper and salt, wood, soap, etc., etc. Clothes were given as needed. Once a month each woman received ten cents and each child two cents for pocket money. They spent this as they wished.

On each Lord's Day two offerings from our bank were given to each person—one for church service and the other for Bible School. But I had taught them that when it came to giving a Thank Offering that had to be their very own; I could not give that to them, else it would not be a real Thank Offering. Some of the women had given up home, parents, children, friends and wealth when they became Christians and had nothing except what they received from me. Sometimes they made lace, money bags, hand towels and other things. These were sold and the proceeds given for Thank Offering. This time they decided they would save from their food supply for a month and give that for their Thank Offering. I allowed them to do as they wished. They received meat two or three times a week but they said: "We shall just have pulse and vegetables and save our meat money, too."

On Saturday before the Thank Offering was to be taken each woman brought back to the storeroom what she had saved during the month and received market value for it. We were all surprised at the returns. I asked: "Did any one go hungry?" They all said: "No Mamma Ji." One woman said: "The Lord blessed what we kept and we were always satisfied."

Each woman and child was given a little white envelope. The offering was then put in, the envelope sealed, and left in my care. Some one said: "If we keep it we might be tempted to take out a little."

We always tried to make Thank Offering service something different from other days. We decorated the church with palms and flowers. A white cloth was put on the table before the pulpit and also a shining brass tray. There was a Thank Offering address and then the congregation, standing, sang the 136th Psalm. Each one walked up and placed an offering on the tray: first the children, then women, and then *Men*. The singing continued until all had presented their offering. Of all the givers none were more happy than the women and children who had experienced the joy of giving sacrificially.

It was my Jubilee Year of Service in India and I gave expression to my thankfulness by giving a generous gift. Yet I felt humbled before my little children for I still had enough left to buy fruit and other things I liked while they did without theirs for a month that they might have a nice love gift with which to say "Thank you" to Jesus.

Dear Reader, What will your offering be? Just watever may be in your purse at the time, or what has been gathered by thinking ahead, planning, yea even denying yourself in order that you may not only give abundantly, but even sacrificially, because you, too, love Christ so much?

Young Women's Department *including* Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

NEW LIFE

Westmoreland Presbyterial—Ligonier YWMS—15 charter members. Pres.—Miss Claire Gross, 231 Washington Avenue, Ligonier, Pa.—Another presbyterial has at least two new organizations almost ready to report. May this happen to be your presbyterial? We are still waiting to hear from those societies that have published something about themselves in the *United Presbyterian* or *Christian Union Herald,* but are not yet on the roll of the WGMS. If your name does *not* appear in the *Statistical Report* in your respective presbyterial and your society has been organized for a year or so, or, at least, before last April, the chances are that you have never reported it to headquarters.

Will you please attend to this matter as soon as convenient. Give the name of the presbyterial, the name of your congregation, the name of your society, and the name and address of the president of the society; also, the number of members in the organization.

DO YOU HAVE A QUESTION?

Is there an uncertainty in your mind? Does the work seem dull to you because you know so little about it? Are the programs somewhat lifeless? Is the financial response discouraging? Is there an indifference shown by irregularity in attendance? Do other organizations claim the first energy of your members? Do you minimize the value of your organization by speaking slightingly of it? Do you really know what is the job of the Circle or YWMS?

Did you ever stop to think how you may be the answer to some of these questions in so far as you are concerned? And suppose you are multiplied by the rest of the girls and young women in your congregation, might you have a very satisfying and satisfactory answer to all these questions and any others that might be propounded?

"It is not enough to be industrious. What are you industrious about?"

SHARING

May we share with you two clippings from exchange magazines? While they may seem a bit apart—scarcely related—yet the underlying thought in each comes close to the individual. They may serve as a challenge to one who should make a decision. Both point to a need for a very definite setting aside of self. Both imply that so far there is much to learn on the part of most of us. One is concerned with material

gifts—how to give or how not to give—; the other with service. It is ours to choose what course in life we shall follow.

First, hear concerning "Seven Ways of Giving," or sharing possessions.

"1. *The Careless Way*—To give something to every cause that is presented without inquiring into its merits.
2. *The Impulsive Way*—To give from impulse—as much and as often as love and pity and sensibility prompt.
3. *The Lazy Way*—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. *The Self-Denying Way*—To save cost of luxuries and apply it to purposes of religion and charity. This may lead to asceticism and self-complaisance.
5. *The Systematic Way*—To lay aside as an offering to God a definite portion of all gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased were it practiced.
6. *The Equal Way*—To give God and the needy just as much as we spend ourselves, balancing our personal expenditures by our gifts.
7. *The Heroic Way*—To limit our own expenditures to a certain sum and give away all the rest of our income."

—Selected.

And now, "Somebody Else," or shifting the responsibility to others.

"Who is this Somebody Else? I
should like to know.
Does he live in the North or the
South?
Or is it a lady fair to see,
Whose name is in every mouth?
For Meg says, 'Somebody Else will
sing,'
Or 'Somebody Else can play,"
And Jack says, 'Please let Some-
body Else
Do some of the errands today.'
The words of cheer for the stranger
lad—
This Somebody Else will speak,
And the poor and helpless who need
a friend—
Good Somebody Else must seek!
The cup of cold water in Jesus'
name,
O, Somebody Else must offer.
The words of love for a broken
heart
Brave Somebody Else must prof-
fer.
There are battles in life only we can
fight,
And victories, too, to win;
And Somebody Else can not take
our place
When we shall have entered in.
But if Somebody Else has done the
work
While we for our ease have
striven
'Twill be only fair if the blessed re-
ward
To Somebody Else be given."

These thoughts may help some individual to do the part assigned her and to meet the objectives of the society in study, giving, hand service and prayer. We feel that no one really wants to lay an unnecessary burden on a sister member. When the "party of the first part" fails to keep her appointment it is not with malicious intent. She is not seeking to penalize the "party of the second part." It may be sheer carelessness. Or, it possibly is a lack of appreciation of the great importance of kingdom work and of the part a Christian should be glad to perform.

It seems to be in the mind of some that responsibility comes only when one signs on the dotted line —if then! But if we have accepted the opportunity to be Christians, a corresponding responsibility is ours also. The very nature of Christianity presupposes that we share with others the Good News. Christ Himself taught this by His own life,—

and to be a Christian is to be like Him.

THIS, THAT AND THE OTHER

Society Programs

A clever program, small as to width and length in inches, three by three and three-fourths, but large in number of pages, forty-seven, has come in from the W. M. S. of Oak Park, Illinois. An outline of a jar fills the center of an early page. Enclosed are these words,—"Our door is ajar on second Thursday of each month (September through June). No age limit up or down." This should create a friendly feeling among members and prospective members. The hours for the meeting are 11:30 A. M. to 3:30 P. M.

Before luncheon at 12:30, a half hour prayer period—Prayer Circle—and a half hour mission study class are held. The afternoon meeting convenes at 1:30 when the program and business sessions are carried out.

An original "ad" holds one page. It's Chicago remember! — "A World's Fair to the east of us: A World's Fair to the west of us; A World's fair view of Missions in our program this year."

Another page contains a different challenge:—

"Let's make it a fine year—interesting—alive—worthwhile—
Let's put zip and zest into everything—Let's bubble over with enthusiasm. Let's boost!"

Another quotation:—

"Forward march is L-I-V-E,
Backward march is E-V-I-L."

Still another:—

"The C-H-U-R-C-H means nothing to you unless U-R in it!"

A few of the last pages contain definite mission information, a tiny sketch of map of a mission field being on the other side of each of the pages.

One page holds the pledge and near the end of the book this computation, based apparently on the time required for ten monthly programs:—"8,760 *hours* in the *year* minus 10 *hours* for the *missionary meeting* leaves 8,750 *hours* as the *balance* on *hand*." Should we be miserly in our thought of time taken for the missionary meeting?

The Ladies' Aid Society of First Church, N. S. Pittsburgh has as its devotional theme for the year, "Christian Living." Some of the monthly topics are — ambassadors for Christ, sharing Christ with others, our unity in Christ, our security in God, spiritual gifts, victorious living. This society keeps in touch with missions and local needs.

First San Francisco W. M. S. reports thirty-four members. Before twenty-four of the names on the roll an asterisk appears. This means that twenty-four are life members of the WGMS! A fine record. The yearbook shows plans for eleven meetings and a picnic the twelfth month. Besides, during nine months of the year, the afternoon of the last Tuesday of the month is devoted to a Reading *Circle* and Prayer *Group*.

The Prayer *Circle* meets each regular meeting day preceding the dessert luncheon after which the monthly program is conducted.

Another interesting item, — seventeen or eighteen of the thirty-four members hold one or more offices—a high percentage of leaders.

SOME IDEAS

The members of the W. W. M. S. of Sharon, Pa., have found ways to attain some of their worthy desires. They like to create a new life membership every year, so the Thank Offering secretary makes the atmosphere thankful by placing a large white box in ready sight into which members drop in a little money month by month, just as it suits the givers. Once a year the contents of the box are transformed into a life membership for one of the society.

(Continued on page 167)

Girls' Circle Program

CHRIST AND OUR NEIGHBORS FROM ABROAD

INVITATION — Use Christmas notepaper or paste Christmas Seals on plain notepaper. Write each girl a personal note something like this: —"Dear Mary: At this happiest of seasons we know you will want to join in our Echo meeting. We are going to .....'s home on ..... Street at 7:30 on..... ..... evening. Won't you come and bring (name of prospective member) with you? Your friend, Jane."

PREPARATION—This program is based on Basil Mathews' THROUGH TRAGEDY TO TRIUMPH, which you may secure from the Literature Department. A review of the book and additional material appears in this Magazine.

DECORATIONS for your meeting will be in keeping with the season. In a prominent position place a large white candle—one that will burn all during your meeting. (Light it before your guests arrive.) This candle is to represent Jesus and near it may be placed His picture, a replica of the Nativity or some other suggestion of Him. Provide a smaller candle for each girl. Avoid drippings by cutting three or four inch circles of paper, or use paper doilies, with a hole in the center to protect the hand and catch the hot wax.

SING Christmas Carols using Bible Songs Hymnal Pp. 185-191 or others with which you are familiar.

STORYTELLER—Tell the story of the birth of Jesus.

PRAYER LEADER:—Thank God for the gift of His Son and what He means to the world today. Thank Him for the opportunity set before each of us to help spread His light abroad and pledge our loyalty to the Cause. Pray for those ears that have not yet heard the good tidings of His Love and for those who minister to the unreached; ask God to strengthen their efforts with continued blessings. Pray for those who are hindered from worshipping as they choose and ask God to make us all strong enough to stand for our convictions.

FIRST ECHO—Tell of the meeting of the International Missionary Council near Madras December 12 to 29, 1938, attended by 464 delegates from most of the nations and races of the world. Recall how a representative delegation from this Conference toured our principal cities last Spring. (If you know of anyone who attended one of these gatherings, ask her to report echoes of the Conference.)

SECOND ECHO — Report: (1) how questions for the Conference had been framed months before and were studied carefully and results brought to the meeting and discussed along with other Church problems; (2) the tragedy in the lives of Chinese, Japanese, British, Arabian Christians at the Conference; (3) the fellowship of delegates from warring nations; (4) how many Christians in the world today cannot say, "I believe in God the Father Almighty," for fear of persecution; (5) what paths can be taken against such issues, (a) defiant resistance, (b) escape, (c) resignation or (d) Christian Choice. (Chapters 1 and 2)

THIRD ECHO—Show: (1) how large areas of the world are not yet claimed for Christ; (2) the increased growth of the Christian community in the world; (3) the new paganism of the West and the reinforced resistance in ancient beliefs; (4) what makes a Church Invincible; (5) how the Gospel may find expression in architecture, music, painting, journalism and the mode of community living — stress Christ as the center and source of power. (Chapters 5 and 6)

STORY TELLER—Tell the story of the three peasant pictures, (Pp. 131-135) closing with the paragraph explaining their significance.

FIRST ECHO—Explain: (1) how the "new" churches in Africa, Asia and Latin America are bringing about a new unity of the churches of Europe and America; (2) how the Church meets anew the temptations of Christ (a) to compromise with political and social orders of the day, (b) to use spiritual power for self rather than give to all men, and (c) to fail to present the cross of Christ; (3) how the consecrated service of each member of the Church will help bring about ultimate triumph. "There is light and assurance for us all even in the darkest hour because Christ says today, as he said before Gethsemane, 'Be of good cheer, I have overcome the world.'" (Chapter 8)

SING Bible Songs Hymnal No. 20, The Ends of All the Earth.

PRAYER LEADER—Light your candle from the one representing Christ; then as you touch off the candle of the girl nearest you, quote:—"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Each girl then lights the candle of her neighbor and when the room is full of light SING verses 1 and 4 Bible Songs Hymnal No. 247, The Light of the World is Jesus.

PRAYER LEADER — read as a prayer:

"For the Baby once cradled in Bethlehem town;
For the wonderful song and the wonderful light,
For the message of joy that the angels brought down,
For the gift of thy Son to all people that night,
We thank thee, our Heavenly Father."

Amen.

YOUNG WOMEN'S DEPARTMENT

(Continued from page 165)

They say that this box detracts in no way from their giving to regular funds or to the annual Thank Offering. Quite a few of the members have their names on the life membership roll.

Another method is pursued. Many of the society members preside over a home. Naturally they think of the domestic angle of life. Orange marmalade is one of their specialties. Another is aprons suitable for gifts. They have ready sale for both articles. The marmalade is made further attractive by having some art applied to the lids. An art teacher happens to be a member of the society.

They do not make these articles simply for the fun of doing so, but after all expenses for materials are met, the profits are used in several ways. They decide to remember a school or a hospital in some way. The material is purchased and the girls make the desired articles. Another amount is applied to a mission project. If memory serves, this fund is also the contingent fund of the society. Some of their cherished dreams thus are coming true.

LENGTHENING THE ROLL

How to secure new members to the missionary society? The Sharon society is divided into a certain number of groups. At the monthly meeting each group is asked to stand in turn. A count is made, thus stimulating the desire to have a good attendance. A list of young women not in the society has been given to the chairman of each group. Each group is rewarded for its efforts by retaining as its own the new members it gains. At the same time the whole society benefits by having an increased membership. Apparently every group has equal chance to increase itself.

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FIELD SECRETARY'S MONTHLY LETTER

Dear Friends:—

Traveling by bus, on the first day of September, through the beautiful Catskill hills, part way over the famous Rip Van Winkle trail, trees even then beginning to show a bit of color, the words of a discouraged prophet kept going through the mind like a refrain—"The harvest is past, the summer is ended;" and he despairingly adds —"We are not saved." Thinking back through the summer just gone and vacations just over one hopes and fears and wonders! Physically, mentally, spiritually refreshed do we start our fall and winter work with new vigor, ready to do a full day's work for the Master every day, especially remembering our *Ten O'clock Hour of Prayer* for our workers in all our *five* mission fields. Let us seriously consider what a late writer has said of our country: "The United States has become a Missionary Field because it has lost power as a *Missionary Force.*" It is our *fifth* —or is it our *first*—Missionary Field?

September was a very busy month and a delightful one with the Missionary women and church people of the presbyteries of Delaware and Caledonia, N. Y., speaking 30 times to as many groups. It was a peculiar pleasure to meet some friends of long ago, though a bit disconcerting to find some disappointment that we do not look just as we did 30 years ago! Many contacts of that month will not be forgotten but there are a few individuals and a few groups that stand out as people and groups that have power with God and with men. One group of women I wish to commend as a worthy example to follow. There were several all day meetings but this one was different. The women met at 10:30 A. M., as most of them did, but these, instead of getting out sewing (which is a fine thing to do) got their song books, and Bibles and sat down together for a wonderful devotional service. There were songs and scripture and a short talk and then the leader, the pastor's wife, called for a season of prayer, asking that we bring our desires and our needs—for ourselves, our families and for our church and her work—to God for His blessing. Every woman there led in prayer and we soon realized that we were indeed at the Throne of Grace and that there was One among us whom our eyes could not see but Who was, in a very real way, fellowshipping with us. It was a regular Missionary meeting—they have *twelve* during a year—so there was a short business session and then lunch, after which the president again took charge and again we were led into communion with Christ, still manifestly present with us, this time using the Prayer Cycle as our guide. Again every woman led in prayer. Prepared, as we were, in heart and mind and soul, it was easy to speak with that group and we all had a great blessing. It is worthy of special note that every woman at that meeting had a Magazine—for how can we be interested if we do not know and how can we know unless we read—the right thing? Also every one had a Prayer Cycle for how can we pray intelligently for our missionaries and their work unless we know *who they are and what they are doing?*

Dear women of the missionary societies, let us make the coming months tell for our Lord, in church and Missionary Society—particularly in the Prayer Room. Let us *read* our Magazines and *use* our Prayer

(Continued on page 170)

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

Camden Academy,
Camden, Alabama

Enclosed you will find our schedule for the year 1939-1940 school term also our course of study for Bible for all of the grades from First Grade through Twelfth Grade. We are sure this is by far the best schedule and Bible course we have had. Our school opened Monday, September 11th with a large enrollment and with much interest among the students and teachers. This promises to be our best year. Our dormitories are small but they are full to capacity. We have 25 girls and 14 boys and that is all we can take care of without putting extra beds in rooms. We may have to do that in a few cases. We also have 8 teachers in the girls' building.

We have enrolled to date in high school 109 and in elementary school 95, making a total of 204. This is the enrollment for the first week. We live in a farming section and the people are not through gathering their crops. We are hoping by the end of the week we shall have at least 300 or more. It will not be long at any rate because there is not so much to gather this time. The Economic situation in this section will be very, very dark this year because of the heavy summer rains and flood. Then on top of that the war situation and the rising prices in commodities.

—*A.C. Peoples.*

OUTLINE OF BIBLE STUDY FOR CAMDEN SCHOOL

Primary Grades:

Period I: Creation; The Flood; Tower of Babel.

Period II: Abraham to Joseph; Stories.

Period III: Moses; The Exodus; Giving the Law.

Period IV: Joshua; Crossing the Jordan; The Conquest.

Period V: Samson; Ruth; Samuel.

Period VI: Saul, David.

Period VII: Elijah and Elisha.

New Testament

Period I: Life of Jesus—Birth; Childhood.

Period II: Ministry of Jesus—Parables; Miracles.

Period III: Death; Resurrection; Ascension.

Grades Three & Four

The Bible: What the word means. What the Word can do for us. Memorizing books of Bible in order. Practice "running references."

Memorize: Ten Commandments; 15th Psalm; Portions of Beatitudes; John 3:16 and other choice texts.

Grades Five & Six

Writers of the Bible; Time it took for writing; Object of the Bible; Continued memory work.

Dramatization of Bible stories.

HIGH SCHOOL

The Object of the Course:

(a) To enable the student to realize that to acquire an intelligent understanding of the Bible, he must begin at the beginning and study the Bible consecutively, book by book.

(b) That it requires the same arduous effort as any other study to get its truth and hear its message.

(c) That the Bible must be read so intelligently and well that the most illiterate person will be able to understand and enjoy his reading it in his hearing.

(d) That every chapter has its lesson, and every book its message for him personally. That this message is from God for his guidance and salvation.

How These Objectives Are to Be Achieved:

(a) To achieve these ends, the teacher cannot treat the preparation for teaching the Bible lightly. It re-

quires the same degree of preparation that is demanded for science, literature, or mathematics. The teacher must remember that this study is of far more importance to the student than any other study in his course. Here you are doing more than developing the mind, or training it; you are seeking to build Godly character in the life of an immortal soul, who will live with God through all eternity.

(b) The Bible is not easy to read. The teacher must seek to make good Bible readers of his or her students. Proper emphasis, correct pronunciation, should be insisted upon. Also, every word not understood should be looked up.

(c) Make much of the stories. Make the student tell them orally, dramatize them, write them.

(d) Make much of the character of the heroes and heroines you find.

(e) It is important that the student should know that he is studying history, when reading, for example, Genesis; or poetry, when reading the Psalms, etc.

THE BIBLE

The Word Bible Means Book

I. Many Books in One: 66 Books—Old Testament, 39; New Testament, 27. Names of the Books. Practice finding them quickly.

II. The Writers: It is generally reckoned that there were 39. Give writers, their occupation, and books written by each.

III. The Time: The Book was being in the process of writing—1,569 years.

IV. Some Literary Characteristics: Logic, Irony, Simile, etc.

V. The Object of the Bible: The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

THYNE INSTITUTE

Miss Rutherford of Thyne Institute, Chase City, Virginia, reports the enrollment good, with classes full. Many of the girls brought material to be made into articles of clothing for themselves or for some members of their families. Some of the girls in the sewing department, however, need material on which to be learning.

Miss Rutherford is anxious that some young women's society will send either materials or money for a layette. The students should know the requirements of an infant and need to learn infant care. Other needs are: a set of clothing for little tots of pre-school age—brother and sister outfits, sun suits of suitable design with modern convenient fastenings. These would be kept as illustrative garments but in case of great need could be given away.

MILLER'S FERRY AND CAMDEN

Rev. D. F. White, pastor of the Miller's Ferry and Camden churches reports that the schools have opened with a larger attendance than at this time last year. Parents are realizing that education—Christian education, is what their children should have.

Students are coming from New York, Detroit, Michigan, Tennessee, Mississippi and Louisiana.

HOME MISSIONS

(Continued from page 168)

Cycles and bring our offerings and our *Thank Offerings*—that through our faithfulness our own country may become really Christian, that our missionaries abroad may receive a refreshing and a strengthening of faith, that love and joy and peace and a conviction that Jesus Christ is the Son of God and Himself "Very God of Very God" may come into many troubled hearts everywhere; *Because we care.*

Most sincerely yours,

Sallie E. Dickey.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

Meet My Friend:

Jim Johnson

The Chief of the Piute tribe in the Seeseekqua district is Jim Johnson. Jim has been the subject of the prayers of Elder Elijah Miller and others for several years. When I first came to the reservation Mr. Johnson maintained that he believed in Jesus, yet was unwilling to make public profession, or link himself with the Church. When Dr. R. Francis Hall, of Portland, was here holding services last December we called on Jim at his home, and he accepted Jesus as his Lord and Savior, but still he was backward in making that confession publicly. On March 26, 1939, Jim came forward before the congregation, took upon himself the vows, and received Christian baptism. Before the service he told the Missionary that his heart was heavy, that he was getting old, and that he realized he must link up with God's people. He stood there before those people as one can imagine an Indian Chief would stand, with arms folded, and most emphatically gave his affirmative answers to be faithful to Christ and to the C h u r c h. While Jim is just a babe in Christ his decision was not made in haste and with continued prayers on behalf of him we can but feel that he will grow into a strong bulwark in the Church. He is rejoicing in the Lord and so are we for answered prayer.

Rev. E. W. Machamer,
Warm Springs, Ore.

Squanto, The Indian

Have you ever heard the story of Squanto, the Indian?—it is a true story. His name was Tisquantum, they called him Squanto for short. Along the shore near Plymouth Rock where the Pilgrims landed, lived Squanto's tribe. Only it wasn't called Plymouth Rock then, and there weren't any Pilgrims yet, for Squanto was born about 20 years before the *Mayflower* came. If Old Plymouth Rock could speak it would tell how Squanto was kidnapped, and how the great plague came, and how a merchant in London showed kindness, and how all these things were mixed up in the Pilgrim story.

So *here* was Squanto in America on a shore no white man had ever settled; and *there,* far across the sea in England, were the people who later became the Pilgrims.

It was now six years before the Pilgrims came, and Squanto had grown up into a tall young Indian brave. One day, as he and his friends roamed the Plymouth coast, an English ship came sailing in. The young Indians were greatly interested in the strange ship, and Captain Hunt easily coaxed them aboard; but once he had them there he made them prisoners, and sailed away to Spain, where Squanto and his friends were sold as slaves. Somehow—no one knows *how*—Squanto escaped and went to England. And there, in the

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Secretary's Note: This splendid story was told by Mr. W. J. Cameron on the "Ford Sunday Evening Hour" in his inimitable way. Upon request of the Secretary permission was gladly given to reprint the talk for *The Womens Missionary Magazine.*

city of London, he met a merchant named John Slanie. Mr. Slanie was very kind to the poor kidnaped, homesick Indian, never dreaming that six years later his kindness to Squanto would be repaid a thousand times over by Squanto's kindness to the poor, homesick, suffering Pilgrims. So much may depend on a single word or act!

Now, all this time Squanto's family and tribe at Plymouth were grieving for him. They attacked every white man that came to their coast; many a sailor who never had thought of kidnaping an Indian was made to suffer for Captain Hunt's wrong act. And, then, just three years after Squanto was stolen, a great sickness fell upon his tribe, and soon not an Indian was left in that whole Plymouth territory. Indeed there was not a single sign of Indians any longer in that place. They just left their buried stores of corn and moved away. But Squanto, in London, knew nothing of this. He was hoping to see all his people again, for Mr. Slanie had promised to help him go back to America. And the very year before the *Mayflower* sailed, Squanto did come back. He had been away five years. He searched the Plymouth shore for his people, but found only the empty forest. He trudged 40 miles farther to another tribe who told him all that had happened. He went to live with that tribe, but often he would walk the 40 miles to look again on the scenes of his childhood, where he had been kidnaped, and whence all his people had vanished.

And then, next year, the Pilgrims set sail from England. They started too late in the season, and soon the early winter storms were beating upon them, blowing their ship off the course—it blew them 500 miles north of the place they wanted to reach. It blew them right to the shore where Squanto's tribe had lived. You boys who know airplanes might say that the Pilgrims made a *forced landing*—from the sea, not from the air.

They landed, and there was the dark forest stretching before them—strangely silent. The silence frightened them—they imagined the forest full of Red Men stealthily waiting to attack them. Any moment they expected to hear the woods ring with the war whoop of the Indian. But only silence brooded over the land. Little by little they gathered courage, ventured short distances into the forest. No Indians! They found the buried heaps of corn; they kept account of what they took, that later they might pay the owners. Had the Indians that once lived there been alive, believing as they did that all white men were wicked kidnapers, they could have destroyed that little Pilgrim company in one swift hour. But there was another enemy—bitter winter—which struck down the Pilgrims one by one until half the little band was gone. Food was gone, comfort and health were gone, all but hope was gone. It was a terrible winter.

Spring came. They hardly knew what to do. And just when things were at their worst, one day *into the Pilgrim camp walked Squanto* the Indian!—speaking English!—not hating them because an English captain had kidnaped him, but loving them because an English merchant had befriended him. Oh, that was a day the Pilgrim Fathers long remembered; they wrote it down in their records. Squanto taught them how to plant, taught them how to rig up fish traps, how to fertilize their crops with fish; gathered food for them, saved them from starvation. He made then wise in the ways of the animals, he was their ambassador and taught them how to trade with the Indian tribes. For two years he lived with them—their friend and counselor, and when he died the greatest of the Pilgrim Fathers paid him tribute. Squanto was a Man of Destiny in the planting of America, so was Mr. Slanie, but neither ever knew it.

And that is going on all the time. Always something is preparing long

in advance to be ready in our country's hour of need. Something even now is preparing for the future, and you are part of it. We always think of that when we think of Squanto the Indian.

SAY SO

A little, radiant-faced woman sat on the end of a bench by the window in the McKinley Indian Mission. She wore an orange-colored print dress, a scarf of orange, green, and blue draped about her head as only deft Indian fingers can do it, and on her feet those soft comfortable moccasins. I can see her yet sitting there singing, clapping her hands and tapping her little feet in rhythmic motion. "Shall We Gather At The River?," "In The Sweet By And By," and "What A Friend We Have In Jesus" were all sung by the audience with a great deal of feeling and meaning, and this little woman seemed to know them by heart and experience, and loved them all.

When the time came for testimony, a time to "Let the redeemed of the Lord say so," this little woman, Mrs. Ben Harrison, rose to give her testimony. With smiling face and raised eyes she told us that as a child she was told to go out and hunt for animal spirits that would make her a queen. Her quest was only sorrow to her; she told of her serving the world and what a poor paymaster the world proved. Her husband and child died, she cried so much in her sorrow that cataracts formed on her eyes. But she praised God that she had no hatred in her heart now since Jesus came there, for He cleansed her and healed her and now she has eyes like a sixteen-year-old girl and threads a needle. "Praise the Lord!"

Another testimony at this meeting was given by Mr. S. W. Joe, the consecrated young man who with his wife, accompanied Mr. Sam to the W. G. M. S. Convention at Grinnell, Ia. Mr. Joe said he became a Christian on January 1, 1934. He told us that the prayers of his poor mother who could neither read nor write were answered for him. She would plead with him to give his heart to Jesus, and now since he had taken Him as his Saviour he wanted to "Say so," and to pay his tribute to his mother and her prayers.

O give thanks unto the Lord for
He is good
For his mercy endureth forever.
Let the redeemed of the Lord say so, whom He had redeemed from the hand of the enemy.
—Psalm 107:1, 2.

ONE OF THESE LITTLE ONES

The little community was saddened by the very unnecessary demise of young June Sumpter. A sudden attack of typhoid fever seized the little body in a deathly grip. The physician from the Agency urged the parents to take her at once to the Hospital at Warm Springs, but this met with a bigoted refusal on the part of the "old ones" in the family. An all-night ministration by the medicine man with the accompanying beating of sticks and screeching, then the collapse, and death, and quick burial of the little body.

We think June is better where she is, but we wonder how long will these people be swayed by their superstitions to the detriment of their own physical and spiritual lives!

Rev. E. H. Carson,
Simnasho, Ore.

McKINLEY NEWS

Those who attended McKinley Chapel and stayed for dinner enjoyed some fresh Columbia River salmon brought by Mr. and Mrs. S. W. Joe from Celilo, and cooked by Mrs. E. J. Sam. Johnny Saloam and another young man volunteered to cook the dinner for the next Sab-

bath, following the morning service.

Mr. Raymond Zack has endeared himself to the little group at McKinley this summer, as he brought inspired messages and led the song services. He will be greatly missed when he leaves for Eugene, Oregon, to continue his preparation for evangelistic work among his own people.

It was an interesting sight to see six Indian preachers on the pulpit of the little Mission at one afternoon service. They were: Rev. James Dixon, a Cayuse Indian; Rev. Daniel Scott, a Spokane Indian; Bishop William Kitsap, a Snowhomish Indian; Mr. Raymond Zack and Mr. S. W. Joe, Yakima Indians; and Mr. E. J. Sam, a Cascade Indian.

Chief Walahee, the old Indian whom Mrs. O. H. Milligan and the secretary visited, died not long after the visit told about in September magazine.

INDIAN ARROW

Hundreds of Indians are coming in for the "Hop Harvest." Our people during the hop harvest are going to go through great trials and temptations. I am sending my request that you all pray much for us. It would have been better if there were no hopyards around here. It makes my heart ache to see the awful conditions in these yards.

Mr. Edward J. Sam and family have moved from Yakima to Toppenish in order to be near the new McKinley Mission. His address is "P. O. Box 700, Toppenish, Washington."

The Indians went out in greater numbers than ever this past summer, many families camped for a month at a time. The huckleberry fields on the mountains were especially well-loaded with the toothsome berry. At Celilo, the salmon fishing this year was very productive. Surely the Indians about here have good reason for Thanksgiving whether the time be the 23rd or 30th of November. The Church attendance has kept up surprisingly well considering the number of people away.

E. H. C.

Those who knew Hazel Young Bear (now Mrs. Whitebreast), one of the little Indian girls who was at our Orphans' Home for a time, will be sorry to know she is very seriously ill with tuberculosis. She is the mother of three little children who are the cause of grave concern of our Missionary at Tama. Won't you pray for them?

Later: Word has been received of the death of Mrs. Whitebreast.

F. C. P.

AN APPEAL TO INDIAN POETS

By VINCENT RED FOX JAMES, JR.

No Indian yet has raised his voice,
No praise has lingered on his tongue;
All deeds of valor and of race
The Indian poet has left unsung.

All other races praise their own
And write on fame's immortal scroll;
The Indian is the one alone
To hide his deeds and noble soul.

The Indian warrior could proclaim
As great a history as the Greek;
In battles and in sacrifice,
If he could be impelled to speak.

But no, he goes with stately tread
Forgotten on Time's dusty shelf,
Of all the races he alone
Forgets to sing of race or self.

That he has poems in his soul,
His legends and his deeds assure
But on his tongue no record shows
Of sentiments and motives pure.

O wake, "Great Spirit," and inspire
This ancient race to a re-birth;
Raise up a poet with pen of fire
To wake the world to Indian worth.

(From *The Indian Speaking Leaf*)

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
DECEMBER

Miss Laura R. MacLachlan	December	1
Miss Mary Kyle	December	6
Miss Laurella G. Dickson	December	7
Miss Frances E. Brown	December	7
Miss Mary V. Ewing, R.N.	December	11
Miss Ruth C. Beatty, R.N.	December	12
Miss Helen Artman	December	16
Miss Kathryn Beattie	December	17
Miss Sarah B. Meloy	December	18
Miss Margaret Fehlman	December	18
Miss Dora B. Whitely	December	19
Miss Mary E. Coie	December	24
Miss Anna B. Criswell	December	25
Miss Willa Ramsey	December	27
Miss Sara Jane Lamont	December	29
Miss E. Marjorie McCrory	December	29

TRUST

"Not for a day
Can I discern my way.
But this I surely know:
Who gives the day
Will show the way,
So I securely go."

ETHIOPIA

For many months our hearts have been anxious and we have hoped and feared alternately concerning the closing of our work in Ethiopia. Now the end has come and we know definitely that our work in Addis Ababa has been closed. A cable sent by Dr. Cremer from Djibouti, the port for Ethiopia, on October 3 advised us that he and Mr. Nystrom were then on their way home via the Pacific. Later word came that all our workers were ordered out of the country within ten days. That would mean that all our missionaries left Addis Ababa about October 12. This is a great disappointment to all who have been so interested in the work in Addis Ababa. We have known for some time that it was probable we would have to give up the George Memorial Hospital but still we held to the hope that we could continue evangelistic work for a time at least and have a small clinic with Miss Ruth Beatty in charge. Now our work in Ethiopia is finished but our prayer still is that the seed may produce fruit many fold.

Some weeks ago Reverend Duncan Henry, after consultation with Dr. J. A. Alexander of Egypt, took up the matter of ordaining elders in the native church of Ethiopia with the Board of Foreign Missions and with Allegheny Presbytery of which he is a member. At the recent meeting of Allegheny Presbytery action was taken that elders should be ordained. Now the young congregations in Ethiopia will have to depend on themselves since all our missionaries have had to leave the country. This young Church will need the prayers of our home Church and missionary organizations.

On August 27 word was received that Mrs. Cremer and her two children and Mrs. Nystrom and her baby had left Ethiopia on their way home. They arrived in Bombay in due time but were not able to secure passage on any vessel to America so they decided to go to our Mission in India and stop for a time with their friends in Taxila while they waited for an opportunity to get to their homes. Dr. Cremer and Mr. Nystrom are now on their way to join their families in India and will travel to America when the way is open. Reverend Mr. Henry and family and Miss Ruth Betty are expected to come home by way of Khartum, in The Sudan, and there await instructions as to what they shall do.

It is hoped that satisfactory arrangements can be made for paying at least a good proportion of the money that has been invested in our George Memorial Hospital so that the money may be used for carrying on missionary work in some other needy place.

EGYPT

Egypt is again in the war zone and our thoughts are much with our missionaries there. We were glad to hear from Dr. C. C. Adams, the General Secretary, that all the missionaries and short term teachers who have been absent for the summer have returned and are at work once more.

Miss Helen J. Noordewier is the exception to this statement as she was stranded in Holland. She had bought her return ticket through Germany and Italy and was not able to use it. For some two weeks she was held up in Holland as trains were not running and she was not able to get a boat for Egypt. After waiting some days in Rotterdam she secured passage on the *New Amsterdam* coming to the United States. She arrived here on September 29 after a rather difficult voyage of over a week. The vessel was convoyed through some dangerous mines. As four hundred passengers were taken on at Southampton the boat was much crowded and the sea quite rough so she was most thankful to reach her home in America. It is probable that she will not be returned to Egypt for a time at least.

Our Board took action early in the Fall that the newly appointed missionaries should not be sent to the fields at this time but later a plea came from Egypt that Miss Martha Glass (who was in the United States for her mid-term furlough) and Mrs. Albert C. (Margaret J.) Work be sent out. So it was decided to permit them to go in case they and their families were willing to take the responsibility. Due to her mother's ill health, Miss Alice Grimes cancelled her sailing some weeks ago. After a time Mrs. Grimes seemed to be well on the way to recovery and Miss Grimes decided to return to her work in Egypt.* These three missionaries sailed on October 14 on S.S. Excalibur of the American Export Line. Other members of that party were Miss Eunice Lightowler, Mrs. Loretta M. Hoyman, and Rev. and Mrs. W. J. Gilmor. Mr. Gilmor has been appointed Secretary of the Egyptian Association and goes back to take over the work that Dr. C. C. Adams has carried for some time. Miss Lightowler goes out to assist her sister, Miss Lucy Lightowler, in the Fowler Orphanage, Cairo. Mrs. Hoyman, who has spent many years in service in Egypt in connection with the work of her husband, the late Mr. Frank S. Hoyman, will be in charge of the W. C. T. U. work in the Near East. For a few months Mrs. Hoyman will be stationed in Egypt.

Letters from Egypt have been very much delayed and we have little knowledge of the work as it is being carried on but we presume the schools have been opened and the work among the Bible Women and in the villages is going forward as usual. Egypt will be much in our thoughts and in our prayers that our missionaries may all be kept in safety amid the dangers of continued war.

* Later: Mrs. Grimes died the night of October 17th.

THE SUDAN

No news has come from The Sudan during recent weeks except that Miss Mary Jane McKnight will not return to America at this time as she had planned. She has been carrying on as General Treasurer during the furlough of Dr. Ried Shields and expected to come home when he arrived in The Sudan. Dr. Shields and his family were to sail on August 11, but because of war conditions it was decided that he should spend some months in America. He is accordingly doing Deputational work and Miss McKnight is remaining over another year as Treasurer for The Sudan.

Miss Frances Turk, R.N., started back to The Sudan in June as she

wished to visit her parents in Austria. She reached Alexandria after some difficulty in securing her passport and proceeded to The Sudan. She has arrived there and is busy at work in The Girls' School in Khartum North.

The Sudan Association was to hold its annual meeting in September; we look forward with much interest to hearing of the actions taken at that time.

Miss Isabel Blair, our missionary at Akobo, The Sudan, is now on furlough and is taking special studies in the Kennedy School of Missions, Hartford, Connecticut. We are glad she can thus prepare herself for more effective service.

INDIA

Like our other Missions, India has not furnished us with much news recently. As usual the missionaries were to spend the summer in the hills. We hope they have all come back to their work with renewed health and vigor.

Miss Hazel Bennett and Miss Evelyn Cathcart are the only India missionaries our Board has at home on furlough this year. Miss Bennett has been in a Rest Home in New England during the summer but is now on Deputational work in her supporting Presbyterial (College Springs) and in adjoining presbyterials. Miss Cathcart has been resting in her home in Marissa, Illinois, but is now on Deputational work with certain missionaries of the Foreign Board.

Miss Kate A. Hill will sail November 4, Miss Ruth Ardrey, Miss Addaline Brandon and Miss Margaret Murdoch expect to return to India as soon as sailing arrangements can be made. They will probably travel by the Pacific but the ships are so crowded that it is a difficult matter to get reservations for them.

We were happy to receive a cable from India that Miss Glendine Lundquist, R.N., had reached her field in safety. A later cable announced Miss Laura Reynolds' arrival in Bombay on October 11—just five weeks after the date of her sailing.

DEPUTATIONAL WORK

Miss Ruth M. Nichol and Miss Marjorie Faught, R.N., came home from Ethiopia by way of the Pacific Ocean, made a short stop in the North West, and arrived in New Wilmington in time for the Young People's Conference and the Post-Conference of Board members and missionaries. Miss Marie Tait of Egypt also arrived in time for these meetings. They were all very enthusiastic over their work and their journey home but were quite tired and did not feel able to go on Deputational Work until they had a few weeks to rest at home. They will probably join our other missionaries in Deputational Work after November 1.

Our prayers go with all these who are telling the story of the work in our fields abroad and of the great need of the people among whom they labor. We pray that greater interest in our missionary work and our responsibilities may be aroused in all congregations and societies visited in these coming weeks.

N. B.—PRAYER GROUPS AND PRAYER CIRCLES

The new Prayer Group Folders, on which are Scriptures suggested for the monthly study of members are now available. Order from the Literature Department, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa., at 5 cents a dozen or 25 cents a hundred.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

ALLEGHENY AND MONONGAHELA RALLY

The Forty-seventh Annual Junior Rally of Allegheny and Monongahela Presbyteries was held on Saturday, September 23, 1939 in the Seventh Church N. S. Pittsburgh, Pa., Mrs. Welch presiding.

The morning session opened at 10:30 with a prelude played by Mary Lou Lash of the Second Church N. S. This was followed by singing and the invocation. An address of welcome was given by Allen Richardson of the Seventh Church N. S., and the response, by Shirley Simpson of Mt. Washington. After the singing of the memory song, "On the Good and Faithful," Mrs. T. E. Carson gave a temperance address. The Roll Call came next, societies answering by giving the name and station of a home missionary. The offertory music was by Gloria Ebel and Tallie Jean Jenkins of Noblestown. The offertory prayer by a Coraopolis Junior. Badges were given the Life members of the 1938 Thank Offering by Mrs. McCandless and Mrs. Snowwhite, Junior Secretaries of Allegheny and Monongahela Presbyterials. The morning session was closed with prayer by Miss French.

The afternoon prelude was played by Ruth Bowman of Ingram. This was followed by singing and a prayer by Mrs. W. R. McMunn. The memory chapter, John 15:1-14, was recited by all. An excellent map talk on India was given by Robert Noble of Crafton. This talk showed careful preparation and was very well given. Doris Hammerly of the Seventh Church sang a solo. The missionary address of the afternoon was given by Mr. Theodore M. Taylor of the Pittsburgh-Xenia Seminary who spoke in an interesting way of the children he had seen in the mission lands of India, Egypt, Palestine and the Sudan. He showed dolls dressed in various native costumes also pictures of India.

Banners were presented by the Rev. S. A. Work as follows: The Allegheny Banner awarded for highest average attendance during the year was won by West View whose average was 100%.

The Monongahela Banner awarded for highest average of attendance during the year was given to Knoxville. Crafton had a higher average but according to the rules could not hold the Banner two years in succession.

The Allegheny Banner for highest average of new members was given the 11th Church. West View had a higher average but could not be awarded two banners.

The Monongahela Banner for highest average of new members was given to the Fourth Church Pittsburgh and the Second Church Wilkinsburg for six months each, these societies having tied for first place.

The Banner for highest average of members present at the Rally was given to Crafton.

The memory work for the coming year is 1 Cor. 13th chapter. The memory song, "Junior Song." The Rev. W. Edwin McCrory of Aspinwall added much to the pleasure and success of the Rally by his splendid services as Song Leader. The Rally closed with songs including the Junior Song, and with the benediction.

The following are the words of the Junior Song for the coming year. Tune, Love Lifted Me, No. 214 in the Bible Songs Hymnal. The words were written by Mrs. Beulah Osgood of Knoxville College, Knoxville, Tenn.

JUNIOR SONG

We are Juniors every one, happy and glad and free,
We are living in a land, fair for the eyes to see.
We are learning day by day, of our Saviour true,
We are striving constantly, his will to do.

Chorus:
Juniors are we, happy and free,
While we are gathered here, we'll sing of Thee.
Juniors are we, happy and free,
While we are gathered here,
We'll sing of Thee.

We are thinking of our Lord, how like a babe He came,
How the angels sang for joy, over the hills and plain.
How the wise men from afar, came with their gifts so rare,
For the Christ Child sleeping, in a manger there.

We are sending year by year, money far o'er the blue,
That the boys and girls o'er there may know our Saviour too.
We are praying for those folk, who travel far away,
Telling others of His love, and grace today.

CHARTIERS RALLY

The Junior Rally of Chartiers Presbytery was held September 24, 1939 at the First Church of Washington, Pa. The following program was followed:

Prelude — Devotional service, First Washington Juniors; Singing and Prayer; Welcome, Esther Magill; Singing; Sentence Prayers followed by The Lord's Prayer; Scripture Reading, Annetta Crouch; Solo, Marjorie Graham.

Address—Mrs. Harry S. Hutchison, Tanta, Egypt; singing; Playlet, —"The Flag that Flies Highest of All," 2nd Washington Juniors; Roll Call, verses of scripture; Offertory: Prayer, David Pattison; Benediction; Postlude.

The program was planned by Miss Mary Ralston and Mrs. Paul Graham of First Washington and was a lovely program. There were two hundred and one Juniors there besides leaders and guests, an attendance of close to three hundred present. Sixteen societies were represented. Mrs. Hutchison based her talk on Matthew 19:14. She asked the children if it meant just the little white children, just the American children, or just those who spoke English. She told of four Egyptian children and asked how we could help them. She then brought out that the Juniors' prayers could help the little children in our mission fields both at home and abroad.

The above account of the Chartiers Junior Rally was sent us by Mrs. J. Walter Irwin, Junior Secretary of Chartiers Presbyterial.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Building, Pittsburgh, Pa.

"THE UNCROWNED QUEEN"

As an organization and as individual women, we wish to pay our tribute to the memory of Frances E. Willard in this centenary year of her birth. A woman of rare personality and ability, wisdom and foresight, Miss Willard laid all her gifts of body, mind and soul on the altar of service. Like Esther of old, she seemed to have "come to the kingdom for such a time as this," and to be the leader given of God to lead the fight against the liquor habit and the growing evil of the liquor traffic.

Miss Willard gave to the National and to the World's W. C. T. U. the organizational set-up and the directional oversight which set the work upon lasting foundations and gave it principles for work that have needed little adjustment even to meet the needs of these times so far from her own. While her mind and heart centered in this cause, she saw the need also along the lines of housing, slum clearance, workmen's compensation, social security and old-age assistance, postal savings banks, school savings banks, free kindergartens, and many other phases of civic life which gave testimony to the caliber of her thinking.

America and the whole world knew her, loved her and conferred honors upon her. Page after page would be necessary to record these. "There are more memorials to Frances Willard of all types and kinds in this country than to any other woman. Their number runs into hundreds and they range from fragrant flowers to magnificent educational institutions. In exquisite white Carrara marble, her statue stands, the only woman so honored, in Statuary Hall in the Capitol at Washington, D. C." And now, in 1940, a postage stamp with her likeness will be issued by the United States Government.

Truly Frances Willard *was* "the uncrowned queen."

The remembering of the life and work of Frances Willard in this her centenary should give us fresh inspiration and courage to carry on. Let us put into action the watchwords she chose, "Agitate, Educate, Organize," and let us use the methods she advocated, still the best to be found, "Preventive, Educational, Social and Legal." Let us also take as our resolution, the resolution she wrote for the organizing convention of the W. C. T. U., "Resolved, That recognizing that our cause is and will be combated by mighty, determined and relentless foes, we will, trusting in Him Who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness and all our difficulties and dangers with prayer."

NEW LEAFLETS

Is Alcohol A Medicine?

A Federal Study of Marihuana.

Also a New Poster—11x14 inches, very suitable for display at all times. It reads:

"The Christian conscience has to be aroused not merely to the enormity of the liquor traffic, but to the enormity of the sin of doing nothing about the liquor traffic."

—*John G. Woolley.*

KINDERGARTEN TO HIGH SCHOOL
FASCINATING PLAY-WORK FOR YOUR CHILD
Easily solves "What-to-do-Now" problems. Keeps your child happily, profitably occupied. Includes all materials and plans developed by child training experts at world-famed Calvert School. Cost is low. Praised by thousands—parents and educators. Write today for FREE booklet—"How To Educate Your Child At Home."
Donald Wells Goodrich, Headmaster
CALVERT SCHOOL, 1611E Tuscany Road, Baltimore, Md.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

FOR NOVEMBER PROGRAMS

Through Tragedy to Triumph: The World Church in the World Crisis (Study book) by Basil Mathews. Paper 60c; Cloth $1.00.

A Course for Adults on the general theme, Christ and the World Community, based primarily on the above book. 25c.

Suggestions for Program Meetings on the theme, Christ and the World Community, supplemented by Study Outlines and Suggestions for Group Discussion, also based primarily on the above book. 25c.

The World Mission of the Church: Findings and Recommendations of the International Missionary Council at Madras, India. 50c plus 3c for postage and wrapping. We receive no discount on this and therefore must ask mailing cost.

Teamwork-Co-operation in the World Mission of the Church. 2c.

The Church Builds for Tomorrow. Studies of the findings and recommendations of the Madras Conference. 25c.

Putting Madras into Action. Report of Foreign Missions Conference at Swarthmore. 90c plus postage.

The Christian Mission in a World at War. 1c plus 1½c postage.

International Review of Missions, a quarterly magazine at 75c a single copy, and *The Missionary Review of the World*, a monthly magazine at 25c a copy are good source material.

If you are still using or intend to use "Homeland Harvest," the interdenominational home study, you may wish as supplementary material, *Frontiers of American Life*, by Mark A. Dawber at 25c. This is a series of radio talks over NBC by Mr. Dawber and considered worthy of being put into print for wider use.

MISSIONARY PICTURES

We are now able to offer a picture sheet with the pictures of all our Women's Board missionaries. These are the same pictures as appeared in the June *Women's Missionary Magazine* with the same "thumb nail" sketches. These sheets will be nice for your group meetings where you may have your *special interests* spread out before you. Doubtless you will be surprised at the number of them, yet even so, the laborers are too few. 25c.

IMPORTANCE NOTICE

A new leaflet giving information about the Annuity Agreements issued by the W.G.M.S., formerly called Annuity Bonds, is now ready. This change of name and the changes in income from joint Agreements does not in any way affect the provisions of the Annuity Bonds already issued. We commend these Annuity Agreements to the thoughtful and loving consideration of the women of the Church as offering an assured income during life and at the same time making possible a gift at death to the work we are doing as women, for women. Leaflets will be sent and questions gladly answered if you will address the Testamentary Secretary, Mrs. Harriet S. Boobyer, 1470 Alabama Ave., Pittsburgh (16) Pa. In order to answer any inquiries as to joint annuities, the ages of both parties concerned must be given.

Tributes

MRS. MARTHA TAPER

The Women's Missionary Society of the Brockton United Presbyterian Church wishes to pay a tribute of love to the memory of Mrs. Martha Taper.

For many years she had been a faithful, consistent member of our church, interested in all its activities.

She said by word and deed: "I was glad when they said unto me let us go unto the house of the Lord."

We commend the daughter, who was her constant companion to the great Comforter who has said, "I will never leave thee nor forsake thee."

"They never quite leave us, our friends who have passed
Through the gateway of the eternal to the sunlight above.
For a thousand sweet memories are holding them fast
To the place they have blessed by their presence and love."

Effie McDonald,
Janet P. Murray.

MRS. J. LAURENCE MONTGOMERY

The Women's Evening Missionary Society of the Second United Presbyterian Church, Wilkinsburg, Pa., experienced a great loss on June 12, 1939, when Mrs. J. Laurence Montgomery was suddenly called to higher service for her Master.

Early in life Mrs. Montgomery realized her mission in the world as a witness for Christ and accepted this responsibility with her usual radiant happiness. Her deep devotion was manifested in her faithfulness to her Church, her Sabbath School, her Missionary Society and other Church activities.

We who knew her and loved her, can almost hear her call from the world to which she has gone—

"So live that when thy summons comes . . .,
Sustained and soothed by an unfaltering trust, approach thy grave;
Like one who wraps the drapery of his couch about him
And lies down to pleasant dreams."

Committee:
Mrs. R. H. Arnold,
Agnes McCune,
Edith M. Welch.

MRS. J. C. SMITH

The Women's Missionary Society of First Church, Cleveland, Ohio, wishes to pay tribute to the memory of Mrs. John Calvin Smith, our former pastor's wife, who was called to her reward August 31, 1939. Mrs. Smith was devoted to her Lord, to her beloved family and to her many friends. She was a Life Member of the W.G.M.S. and was always active in promoting the work of the Young Women, whose department in the *Missionary Magazine* she conducted as long as her health permitted.

We know that the Master has said to her, "Well done, thou good and faithful servant."

Miss Jennie D. Ross,
Mrs. Emma Browne,
Miss Anna L. Moore,
Committee.

MRS. JENNIE MOFFETT LYNN

"The pilgrims went up and followed one another in at the beautiful gate of the city." Once more a friend beloved and fellow worker has left us. Jennie Moffett Lynn, widow of the Rev. J. C. Lynn, entered at "the beautiful gate" July 21, in her 85th year.

Mrs. Lynn had the privilege of organizing missionary societies in a number of her husband's pastorates; among them, Wheatland, Ill.; Fowler, Calif.; Bristol, Colo., and Kansas City, Kansas. The latter society made her a Life Member of the Women's General Missionary Society.

Although blind the last six years, Mrs. Lynn's interest in life never waned. She was an inspiration to all who knew her. Rev. Lynn died in 1934. A daughter, Mrs. Wallace Tuttle, and a granddaughter, Miss Jane Tuttle, of the home, 6015 McGee Street, Kansas City, Mo., survive. Many friends have expressed a tribute of love to Mrs. Lynn's memory.

MRS. CLYDE GASS

The Women's Missionary Society of the Southfield, Michigan, U. P. Church wishes to pay tribute to the memory of Mrs. Clyde Gass, who was called to her heavenly home August 5, 1939.

Mrs. Gass loved the house of God and every phase of its work and worship. Her interest in missionaries and mission work was evidenced by her prayers, gifts, and services. The close communion in which she walked with her Lord was manifest by her long years of faithfulness.

We greatly miss her presence but her faithful active interest in all the work will ever remain an inspiration to all who knew her.

"Be thou faithful unto death and I will give thee a crown of life."

Mrs. Ed. Williams,
Mrs. Mary M. Morrow,
Miss Esther A. Purdy,
Committee.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o Amercian Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920—Sialkot City
Miss Kathryn Beattie, 1920—Lyallpur
Miss Minnie Beatty, 1912—Abbottabad
Miss R. Jean Black, 1921—Sialkot City
Miss Adah P. Boggs, R.N., 1938—Pathankot
Miss Lois Boyd, 1918—Sialkot City
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Lois Buchanan, 1910—Pathankot
Miss Marie Cash, R.N., 1926—Pasrur
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Pathankot
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Pasrur
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Mary Frances Lincoln, R.N., 1920—Sargodha
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Pathankot
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot City
Dr. Harriet Skemp Nystrom, 1937—Taxila, India, c/o American Mission
Miss Marian T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Grace N. Ranson, 1936—Sangla Hill
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Helen C. Sharp, M.D., 1932—Jhelum
Miss Kate E. Spencer, 1918—Sargodha
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1922—Zafarwal
Miss Georgia Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884—1435 Shepherd St., Washington, D. C.

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921—826 S. Ogden St., Denver, Colo.
Miss Hazel Bennett—1683 Potomac Ave., S. H., Pittsburgh, Pa.
Miss N. Addaline Brandon, 1931—5111 Hazel Ave., Philadelphia, Pa.
Miss Evelyn Cathcart, 1925—Marissa, Ill.
Miss Vida J. Graham, 1922—5 S. Portland Ave., Ventnor, N. J.
Miss Evva P. Hartig—Frostburg, Md.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Margaret Murdoch, 1924—Cambridge, N. Y.

RETIRED

Miss Emma Dean Anderson, 1881—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers, New Concord, Ohio
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.
Miss Henrietta A. Moore, 1898—138 Steel St., Cambridge Springs, Pa.

EGYPT

Miss Hazel E. Anderson, 1937—Luxor
Miss Margaret A. Bell, 1901—Fayoum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Miss Mary F. Dawson, 1922—Cairo
Mrs. Ada A. Dunlap, 1926—Fayoum, Egypt
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Alexandria
*Miss Rena L. Hogg, 1899—Assiut
Miss Lois D. Kingan, 1926—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss E. Roxy Martin, 1901—Minia
Miss Dora B. Mason, 1918—Assiut
Miss Ruth McCleery, 1931—Luxor
Miss Jeannette McCrory, 1916—Minia
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef, Egypt
Miss Sarah B. Meloy, 1923—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia, Egypt
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Cairo
Miss Edna B. Sherriff, 1920—Alexandria
Miss Nellie C. Smith, 1911—Cairo
Miss Mary L. Thompson, 1917—Assiut
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911—926 E. 1st St., Moamouth, Ill.
Miss Leota Cabeen, 1909—1519—5th Ave., St. Joseph, Mo.
*Miss Minnehaha Finney, 1894—121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925—1406 Waldron Ave., St. Louis, Mo.
Miss Alfretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923—445 S. Lake St., Los Angeles, Cal.
Miss Helen J. Noordewier, 1921—1104 Sigsbee St., S.E., Grand Rapids, Mich.
Mrs. Rachel Tracy Selver, 1925—7961 Blackburn Ave., Los Angeles, Cal.
Miss Jane C. Smith, R.N., 1922—523 Vermont Ave., Pittsburgh (16) Pa.
Miss Marie F. Tait—R. D. 5, Mercer, Pa.
Miss Elizabeth S. White, 1924—2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924—31 West 3rd St., Greensburg, Pa.
Miss Elizabeth M. Wilson, 1932—Lewis, Ia.
Miss Margaret A. Work, 1924—Fort Morgan, Colo.

THE SUDAN

Miss Ruth C. Beatty, R.N., 1921—Khartoum
Miss Mary E. Cole, 1919—Khartum North
Miss Una Cole, 1918—Khartum North
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Mary J. McKnight—Khartum
Miss E. Verna Pillow, 1930—Omdurman
Miss Ellen P. Smith, 1938—Omdurman
Miss C. Blanche Soule—Nasir
Miss Frances Turk, R.N.—Khartum North

Attention is again called to the fact that Miss Ellen P. Smith, 1938 is to be in School of Oriental Studies, Cairo, Egypt for some months.

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922—McKenzie Hall, 110 S. Sherman St., Hartford, Conn.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o Amercian Mission should be added to each foreign address)

EGYPT

*Rev. J. R. Alexander, D.D. — Assiut
Dr. and Mrs. E. M. Bailey — Minia
Dr. and Mrs. E. E. Elder — Cairo
Rev. and Mrs. Dalton Galloway — Beni Suef
Rev. and Mrs. W. P. Gilmor — Alexandria
Rev. and Mrs. E. E. Grice — Cairo
Rev. and Mrs. F. D. Henderson — Assiut
*Dr. L. M. Henry — Assiut
Rev. and Mrs. E. R. Jamieson — Tanta
Rev. and Mrs. H. E. Kelsey — Fayoum
Rev. and Mrs. James E. Kinnear — Mansura
Dr. and Mrs. C. A. Laughead — Assiut
Dr. and Mrs. F. C. McClanahan — Assiut
Dr. and Mrs. N. D. McClanahan — Assiut
Mr. and Mrs. J. Wilson McCutchan — Assiut
Prof. and Mrs. M. C. McFeeters — Assiut
Rev. and Mrs. H. A. McGeoch — Benha
Rev. and Mrs. Willis A. McGill — Tanta
Dr. and Mrs. R. T. McLaughlin — Cairo
Dr. and Mrs. W. T. Moore — Tanta
Mr. and Mrs. W. W. Nolin — Alexandria
Dr. and Mrs. H. E. Philips — Alexandria
Dr. and Mrs. W. H. Reed — Minia
Dr. and Mrs. C. P. Russell — Assiut
Dr. and Mrs. W. J. Skellie — Luxor
Dr. and Mrs. F. Scott Thompson — Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson — R.D. 1, McKees Rocks, Pa.
*Dr. and Mrs. W. T. Fairman — "Kenwood" Thorogood Rd., Clacton-on-Sea, England
Dr. and Mrs. H. K. Giffen — 11211 Orville Ave., Cleveland, Ohio
*Rev. S. G. Hart, D.D. — New Wilmington, Pa.
Dr. and Mrs. W. W. Hickman — 310 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. H. S. Hutchison — Claysville, Pa.
Rev. and Mrs. W. B. Jamison — New Wilmington, Pa.
Dr. and Mrs. A. A. Thompson — New Concord, O.
Dr. and Mrs. F. M. Thompson — 3241 Washington Blvd., Cleveland, Ohio

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter — Woodstock School, Landour, Mussoorie
Rev. and Mrs. J. C Alter — Rawalpindi
Dr. and Mrs. Stuart Bergsma — Taxila
Rev. and Mrs. James D. Brown — Sialkot
Dr. and Mrs. H. C. Chambers — Gujranwala
Rev. and Mrs. Wilbur C. Christy — Sialkot
Rev. and Mrs. E. V. Clements — Badomali
Prof. and Mrs. W. J. Downs — Rawalpindi
Rev. and Mrs. R. A. Foster — Sialkot
Dr. and Mrs. J. C. Heinrich — Martinpur, Sheikhupura Dist.
Rev. and Mrs. J. A. McArthur — Gurdaspur
Dr. and Mrs. J. A. McConnelee — Gujranwala
Rev. and Mrs. Robert Maxwell — Sialkot
Rev. and Mrs. Paul A. Miller — Zafarwal
Mr. and Mrs. W. H. Merriam — Gujranwala
Mr. and Mrs. C. C. Millson — Gujranwala
Rev. and Mrs. Hugh M. Milne — Gujranwala
Dr. and Mrs. S. C. Picken — Sargodha
*Rev. E. L. Porter, D.D. — Taxila
Miss Gwynaeth R. Porter, R.N. — Taxila
Rev. and Mrs. Jay W. Ranson — Sangla Hill
Rev. and Mrs. W. H. Ross — Lyallpur
Mr. and Mrs. C. A. Stewart — Dhariwal
Dr. and Mrs. H. J. Stewart — Gujranwala
Rev. and Mrs. J. H. Stewart — Pathankot
Dr. and Mrs. R. R. Stewart — Rawalpindi
Rev. and Mrs. Wm. Sutherland — Campbellpur

ON FURLOUGH

*Dr. and Mrs. M. M. Brown — R. F. D., Camp Creek, Greeneville, Tenn.
Dr. and Mrs. J. G. Campbell — 535 Spring St., Wooster, Ohio
Rev. and Mrs. J. H. Colvin — Parksville, Mo.
*Rev. and Mrs. Osborne Crowe — New Wilmington, Pa.
Rev. and Mrs. J. B. Cummings — 834 Ridge Ave., N. S., Pittsburgh, Pa.
*Rev. D. R. Gordon, D.D. — 2330 Carroll Park, S., Long Beach, Cal.
*Dr. and Mrs. J. H. Martin — New Concord, O.
*Rev. and Mrs. H. S. Nesbitt — 288 Elmwood Ave., Wollaston, Mass.
Mr. and Mrs. F. A. Whitfield — 830 Bertrand St., Manhattan, Kans.

THE SUDAN

Rev. and Mrs. W. J. Adair — Nasir, Sobat River
Rev. and Mrs. J. L. Anderson — Wad Medani
Dr. and Mrs. V. F. Dougherty — Nasir, Sobat River
Rev. and Mrs. Leander Finley — Omdurman
Rev. and Mrs. J. Alfred Heasty — Doleib Hill, Malakal

ON FURLOUGH

Rev. and Mrs. W. D. McClure — 239 N. Walnut St., Blairsville, Pa.
Mr. and Mrs. J. P. McKnight — 2010 Green St., Allentown, Pa.
Dr. and Mrs. R. F. Shields — Conoquenessing, Pa.
Dr. and Mrs. Paul J. Smith — North Bend, Nebraska
*Dr. and Mrs. G. A. Sowash — Owings Mills, Md.

ETHIOPIA (Closed)

Dr. and Mrs. John A. Cremer — Taxila, Punjab, India
Rev. and Mrs. D. C. Henry — Khartum, Sudan

(*) Retired from active service.

The Cross At Christmas

Once long ago on a starlit night,
When in a manger a Child was laid,
Shepherds who came to behold the sight
Saw there the Christ Child—the Lamb to be flayed.

Only some straw for His Princely Head;
Yet Mary knew well it was God who gave,
For oft she recalled that the angel said:
"Call His name Jesus, for He shall save—."

Gold was His gift from the Wise Men of old,
For Christ was a King—and this blessed news
Even on Calvary's Cross was told:
"Jesus of Nazareth, King of the Jews."

Myrrh from afar did the Wise Men bring—
Harbinger sad of a time ahead
When He who was King would feel Death's sting
And friends would bring myrrh for the One who lay dead.

And Calvary's Cross at this Christmas time,
When thoughts wing to Bethlehem again,
Is casting its shadow while joy bells chime:
Christ hangs on the Cross now in lives of men.

By
Elsie
Wehling
Fulton

(Courtesy The Negro Journal of Religion)

A beautiful, modern Madonna and child.